

The LUTHERAN



GIFT FOR MISSIONS

Illinois Synod auxiliary makes \$10,000 donation

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10 CENTS



When It's Right, It Feels Good

"I SOMETIMES HAVE MY doubts about Christianity," Tom said with a troubled frown as he and Jim sat on the front porch swing.

"I always believed that a Christian was a happy man, but I'm not happy. I go to church pretty often for a fellow in my business. In fact, it helps business to be seen in the right places. And I give to the church. Can't let the others think I'm a tightwad, of course. I even got roped into teaching a Sunday school class once, although I got out of that job as soon as I could find a good excuse. But I'm not happy about such things. Christianity just isn't joyful."

"Maybe you're looking at it the wrong way, Tom," replied his friend. "I'll admit it isn't much fun giving money just because someone else does. But I find real joy in giving to the church because I think of it as a way of saying 'thank you' to God."

Just then Jim's three-year-old daughter ran up to him, held out her foot and asked, "Is that right, Daddy?"

Jim smiled as he gave her a hug and said, "At last my little lady can put the right shoe on the right foot without help."

"I was just sure it was right, too," the child replied.

"And why were you sure, little Brown-eyes?"

"Because it felt good. When it's right it feels good, doesn't it, Daddy?"

As the little girl ran back into the house for the other shoe, Tom observed, "Maybe your little girl has the right idea. I'd better get the shoe on the right foot if I want it to feel good."

—ROBERT R. CLARK



The LUTHERAN

News Magazine of the United Lutheran Church in America

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THIS WEEK in *The* LUTHERAN

The Church in the News	- - - - -	Page	4
World News Notes	- - - - -		9
Washington: United States of Europe	- By Robert E. Van Deusen		11
OUR COLLEGES ARE BEING SQUEEZED	- - By Gould Wickey		12
Increased costs and reduced enrollments have upset budgets			
THE BOSS GOES TO COLLEGE	- - - By Gordon C. Lund		15
Wittenberg's new program enrolls business executives			
NO TAXES IN VENEZUELA	- - - - - By Fred W. Kern		18
Economic problems of other kinds plague new Lutheran settlers			
Buffalo Church Sponsors Unique Services	- By Martin J. Hoepfner		21
Windows of Heaven	- - - - - By Viola L. Scott		22
A story of Christian Stewardship			
FIVE MAKE A FAMILY: Pastor Comes to Call	- By Margaret A. J. Irvin		26
The Gospel for the Day	- - - - - By Philip R. Hoh		28
"Know the Bible" series on Matthew 25:31-46			
Personal Problem Clinic	- - - - - By Earl S. Rudisill		30
Books	- - - - - 31	Overseas: England	- - - 33
Story of the Week	- - - 37	Campus	- - - - - 39
News in the Churches:			
Maryland: Baltimore—36; Nebraska: Fremont—37; New York: Syracuse—38;			
Ohio: Columbus—40; Pennsylvania: Lancaster—41; Pittsburgh—43; York—44			
In Conclusion	- - - - -		50

COVER PICTURE: Dr. Harmon J. Maguire, president of the Illinois Synod, and Mrs. C. W. Baker, national president of the Women's Missionary Society, receive \$5,000 checks for the Board of Foreign Missions and the Board of American Missions as Mrs. Claude R. Williams, the president, presents them on behalf of the Illinois Synod WMS.

THE CHURCH IN THE NEWS

Vatican embassy protest increases

United States senators were heaping up their mail on two piles last week. Letters urging them to defeat President Harry Truman's plan for an embassy at the Vatican went on the big pile. On the other—much smaller—were letters in favor of the embassy.

Senator Irving Ives of New York got 2,400 letters and cards in 10 days, his office reported. There were 20 opposed to the nomination of General Mark Clark as ambassador to the Vatican for one in favor.

At the White House the tally of mail on the Vatican question was mounting fast. Several thousand letters and telegrams had arrived, said Press Secretary Joseph Short. "Does that mean 5,000?" he was asked. "More than 5,000," he acknowledged. A large majority opposed the Clark appointment.

Protestant opposition was still in its early stages. Methodists (membership 9 million) planned a "sustained and organized protest," their Council of Bishops announced. "The best we can hope for is that the Senate will veto the appointment," said Bishop Fred Corson, "and we are going to work toward this end."

Protestants see danger

All Protestants leaders want people of their churches to live in peace and good will toward Roman Catholic neighbors. They hope Protestants will not be obliged to consider whether to vote for Protestant or Roman Catholic candidates on election day.

But Protestants were painfully conscious last week that they had been pushed into an all-out effort to check the Roman



POSTCARD PROTEST

Nine thousand signed in St. Louis

Catholic Church in its aim for dominance in the American government.

"With the tide running against it in Europe—its stronghold for centuries—Roman Catholicism is engaged in ceaseless surreptitious pressure to obtain a position of preference and control in the New World," said Dr. Robert J. McCracken in Riverside Church, New York.

Roman Catholicism has gained "an astonishing hold over the machinery of American life—the press, the radio, the films, the whole field of public relations," said Dr. McCracken. "It is constantly bringing its weight to bear on local, state, and national officials, on the political machines which rule many of our cities, on labor unions, welfare agencies, teachers' organizations."

"Its clearly avowed purpose is to make America Catholic," Dr. McCracken con-

continued. "It is high time Protestants realize Rome has established itself as an independent empire in the United States."

The Clark appointment, he said, is "the latest example" of the Catholic "open bid for power and dominance."

Storm is widespread

Texas was stirred with "violent feeling" over appointment of a Vatican ambassador, reported Columnist Marquis Child. Alabama senators, Lister Hill and John Sparkman, were prompt to assure their state they would vote against confirming the appointment.

Twenty-six prominent New York clergymen (including Dr. Franklin Clark Fry, Dr. Charles B. Foelsch) said the Truman action "has forced millions of our citizens into a position where—motivated by no anti-Catholic prejudice and hating religious dissension—they must nevertheless, for conscience' sake, protest against what seems to them an intolerable nega-

tion of basic American principles."

In St. Louis protest postcards were distributed at a Reformation rally. About 9,000 were signed. Illinois congregations prepared protest petitions which church members signed as they left the morning services.

Reformation was celebrated

Heavy firing along the front line featured the 1951 celebration of Reformation Sunday. From coast to coast "big-name" speakers commented sharply on the Vatican question.

"We hope and pray," said Dr. Ralph Sockman in Detroit, "that our Roman Catholic fellow-Americans, as well as our Senate, will see the folly of the appointment of an ambassador to the Vatican as an unnecessary and flagrant violation of our national tradition of freedom."

Most widely heard Reformation speaker was ULC President Franklin Clark Fry. He spoke six times during the



PETITION SIGNED ON CHURCH STEPS
At Baptist Church, Elmhurst, Illinois

season, at rallies in three states. Christian democracy is a child of the Reformation, he emphasized. He condemned claims that Roman Catholicism is the chief bulwark against the Communist tide.

Catholics reply

Roman Catholics seemed astonished by the fury of Protestant reaction to the Clark appointment. They decided not to say much.

Bishop John J. Swint of Wheeling, West Virginia, cautioned Catholics to speak softly. "During the present excitement," he warned, whatever they might say "would serve only as more fuel on the fire."

The Tablet, Roman Catholic weekly in Brooklyn, said Catholics "were surprised and distressed to observe the bitterly hostile reaction."

Strategy

Protests from Protestant leaders would not be enough to block the Vatican appointment, said the Rev. Robert E. Van Deusen, National Lutheran Council representative in Washington. Only "a popular upsurge of opposition" will persuade senators to vote against it. "This may prove to be an acid test of how much influence the Protestant segment of the population really has in the democratic process," said Mr. Van Deusen.

He suggested 1) Resolutions by executive groups of church bodies, sent to all senators. 2) Resolutions by regional and local groups of churches, sent to senators of the states of their territory. 3) Personal visits by pastors and laymen to their senators during the congressional recess.

4) Letters from pastors and laymen to their senators, asking them to state their position. 5) Public debates or panel discussion. 6) Invitation to senators to participate in such debates or discussion.

"The problem is to persuade the senators that the Protestant people of their own state are taking this matter seriously," said Mr. Van Deusen.



"FRIENDSHIP FOOD" LEAVES PORT
Eight carloads for Germany

Gifts go overseas

In the seventh winter after World War II there was still appalling shortage of food and clothing among many people. A multitude of refugees in Germany, Palestine, Korea, and other lands were in great need.

This was something in which Protestants and Roman Catholics could work together in simple Christian charity. CROP (Christian Rural Overseas Program) is sponsored by Church World Service (Protestant), Lutheran World Relief, and the National Catholic Rural Life Conference. From farmers in a dozen states last month CROP had collected grain, cereals, corn syrup, dried milk, cotton, peanuts.

One ship sailed from Chicago (*see photo*) with meat, lard, flour, cereal.

The Lutheran

beans for Germany. Three left Philadelphia to carry supplies to Europe, the Middle East, and India. One left a Texas port for Japan and Korea.

As farmers sold their abundant 1951 crops, they were being asked to contribute a share for overseas relief.

Appeal for clothing

Lutherans had been generous every time an appeal for used clothing came from their church headquarters. In Bethlehem of Judea hundreds of Arab refugees wear the coats and shoes gathered by Lutheran World Relief. In Germany, Austria, Yugoslavia, there are thousands clad in cast-off American garments.

Total value of all goods shipped by American Lutherans in six years was \$20 million. But the need continues. Thanksgiving would be a fine time to gather surplus garments, Lutheran leaders advised.

"Give thanks by sharing," was the recommendation.

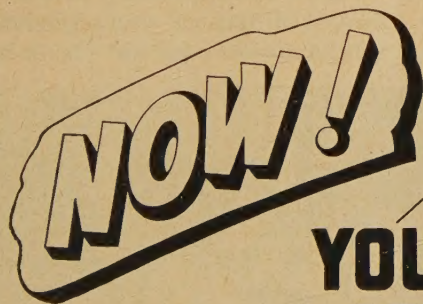
This month receiving stations for used clothing are open at Minneapolis and Nappanee, Indiana, besides the year-round stations at Easton, Los Angeles, and New Windsor, Maryland. A warehouse in San Francisco has been added to the permanent list.

Lutheran World Relief was offering this month to pay freight charges on carload lots shipped to its warehouses.

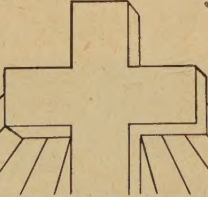
There are 6 million U.S. Lutherans

Like a heavy tugboat steaming steadily upstream, Lutheran church membership moved ahead. At the end of 1950, according to statistics this month, membership in the United States was 6,103,784. Canadian membership is 198,164.

The 6-million mark had been crossed about Eastertime last year. Forty years



NOW!



**YOUR CLOTHES
ARE NEEDED**

Give Thanks by Sharing

Send clothing to your nearest LWR depot or to

LUTHERAN WORLD RELIEF
North 13th Street & Bushkill Drive EASTON, PENNSYLVANIA.

before membership had been 3 million.

Total gain in 1950 in the U.S. and Canada was 168,321 which was 2.7 per cent. Average annual gain in the last five years has been 2.4. United Lutherans, about one-third of the total, were just average in their 1950 growth: 2.5 per cent.

Ludwig is Iowa president

The campaign to corral a Northwest Synod pastor, the Rev. Clemens H. Zeidler of Appleton, Wisconsin, as president of the ULC Iowa Synod had failed. Iowa Lutherans accepted a final refusal from Pastor Zeidler at an Oct. 29 meeting.

Iowans chose one of their own, Pastor Frederick R. Ludwig of St. Paul's Church, Postville. As vice president the synodical board named Dr. Alfred J. Beil of Des Moines.

Germans act on unity

Germany had been ripped apart into two nations—one Communist, the other pro-Western. But the church on both

sides of the dividing line was still united.

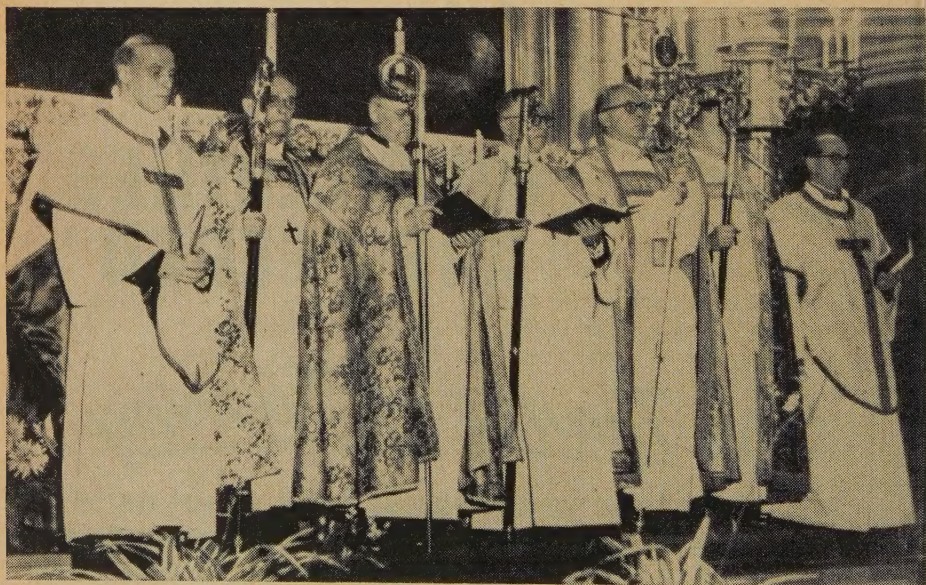
This month German Protestant leaders asked political leaders of both East and West to get together to consider plans for unity. Bishop Otto Dibelius was instructed by the Evangelical Church council to make the appeal.

The division of Germany is "unbearable," said Bishop Dibelius.

Protestant officials have been against re-armament of Germany. It would lead to a war, they think, in which Germans would fight Germans. A cold war is better than a shooting war, said Dr. Martin Niemoeller. Answering Dr. Niemoeller, Dr. Herman Ehlers of the German parliament said the churchmen should explain whether they are speaking as theologians or politicians.

"Freethinker" tries again

Joseph Lewis, president of the "Freethinkers of America"—an organization of militant atheists—had lost a battle to pre-



CHURCH OF FINLAND GETS NEW ARCHBISHOP
Ilmari Salomies (center) is installed

vent a Roman Catholic and a Jewish congregation from using publicly owned firehouses for their worship. A New York court dismissed his suit last month.

This month Mr. Lewis found another cause to battle for. He filed suit to restrain the City of New York from permitting a Jewish group to erect a monument on Riverside Drive. The monument, to be inscribed with the Ten Commandments, would memorialize six million Jews killed by the Nazis. Such a monument, said Mr. Lewis, "constitutes a violation of the American principle of separation between church and state."

Faith healer's child taken to hospital

Elmer Zimmerman of Lancaster county, Pennsylvania, was "visited by the Lord in the form of a blinding flash of light" in 1948. His vision, he explains, resulted in his belief in healing by faith alone, not by physicians' treatment.

Last month Mr. Zimmerman's six-year-old child suffered a fractured skull and was untreated for eight hours because of the father's belief. State troopers, acting on a court order, took the child to a hospital.

In Brooklyn, New York, last month a Domestic Relations Court judge set up a temporary guardianship over three-year-old Jonathan Shelton, and had the boy brought to a hospital for a blood transfusion. He had a ruptured appendix and peritonitis. Parents of the child are Jehovah's Witnesses and consider blood transfusion contrary to Scripture.

A blood transfusion case in Illinois this year has been appealed to the state supreme court to test the parents' rights to block action which physicians consider necessary to save a child's life.

And so forth

Ministers should have a union to guar-

antee better wages, proposed a Baptist clergyman, the Rev. Howard Weatherbee of Quincy, Mass., this month. "Teachers have done so," he said. Clergymen get an average of \$1,000 a year less than hod carriers and \$1,700 less than auto workers, he emphasized.

Hurrying up to get married because young men are called into the army is like automobile drivers "trying to beat the locomotive to the crossing," said Roman Catholic Bishop George J. Rehring of Toledo.

Ninth volume of a new edition of the Vulgate, Latin Bible of the Roman Catholic Church, was presented to Pope Pius in late summer. The Latin text has been changed and corrupted in the course of the centuries, scholars say. They seek by comparing hundreds of manuscripts to establish the text produced by Jerome from the Hebrew and Greek in the fourth century.

Church papers were among publications exempt from increased second-class mailing rate by the U.S. Congress in legislation completed last month. Also exempt from a 20 per cent tax are admission charges for concerts or other performances exclusively for the benefit of churches.

Lunch at 60 cents apiece is served once a week for 200 working girls at the Broad Street Methodist Church in Columbus, Ohio. The girls need a place where they can get together in a spiritual atmosphere, explained the Rev. Howard E. Mumma.

A Presbyterian church and an Evangelical and Reformed church in Trenton, New Jersey, have agreed to merge, it was announced last month. The new congregation will be Presbyterian. Outright merger of congregations across denominational lines has been very rare in recent American history.

World News Notes

Reunion with Britain

The old boast of the British, that the sun never sets on their empire, had gone out of date. Youthful members of the Commonwealth family—especially Canada and Australia—grow into vigorous adulthood. But the mother country has seen better days, which will not return.

Winston Churchill, moving back into No. 10 Downing Street, was dreaming a dream when he spoke about putting "Britain back in her place." India and Burma were gone, Malaya was held by a hair, the Suez might soon slip away, and British trade skidded into the danger zone.

This month Britain's former ambassador to the U.S. had a bold suggestion that might solve the problems. He thought the United States and Britain should enter into "something more than a partnership." In 1943 Mr. Churchill had suggested that the common language of Britons and Americans "may well some day become the foundation of a common citizenship."

In a world that had suffered much and learned a few things since 1776, a reunion of Britain and her American colonies—within the framework of a developing world government—was something to think about.

Work for the British

There were things Britain could do better—or at least cheaper—than Americans. One of Britain's best gifts to the English-speaking world had been the *Encyclopaedia Britannica*, the world's most valuable reference work since its first edition in 1771. American owners had acquired a major share in the project after World War I, and since 1911 no edition had been printed in England.

But the 1951 edition would come from

English presses. Type for the 24 volumes—totaling 30 million words—had been set in Chicago. Actual printing, to be done by lithography, would be close to the biggest printing job in history and is being done by six English companies.

Two can live cheaper than four

There isn't any doubt that expenses are lower for a young man and his wife, or an elderly couple living alone, than for a household of children. This fall the U.S. Bureau of Labor Statistics had figured out just how much cheaper life is for two than for four.

Two need 65 per cent of the amount needed for four, the Bureau reported. If an elderly couple live in a small apartment, and get along without a car, they ought to survive in modest decency on \$1,700 or \$1,800 a year, depending on what city they're in. Rent should be \$436 a year in New Orleans, \$705 in Milwaukee. Food, clothing, etc., should be \$1,126 in Savannah, \$1,269 in Seattle.

City workers with four in the family need \$3,453 a year in New Orleans, \$3,993 in Milwaukee.

Worldover Press Notes

Total annual cost of United States contributions to the United Nations and its specialized agencies averages 64 cents for each American citizen.

So many citizens of The Netherlands have manifested a desire to settle in Brazil that an agreement covering immigration has been signed by both governments, and a steady flow of Dutch migrants is expected soon.

During the year which ended last June 30, farm leaders from 77 countries have visited the United States to study U.S. agricultural techniques.

NEW IMPETUS TO THE IDEA of a union of European nations was given last month by Foreign Minister Schuman of France. He announced that he would propose immediate political federation at the next session of the Council of Europe, which meets at Strasbourg this month.

France thus takes a bold initiative again in seeking to integrate the countries of western Europe. She has made two previous proposals: 1) the Schuman Plan for pooling Europe's coal and steel industries, now awaiting ratification by the participating governments; and 2) the plan for a European army, including German contingents, which is now being discussed by a six-nation conference in Paris.

Prospects

THIS NEW SUGGESTION, far-reaching in its implications, will receive serious study as coming from one of the major powers. Because it is a logical sequel to the other two proposals, it may be accepted as the next step in the defense of western Europe.

As the plans for economic and military unification gain headway, it becomes evident that their success depends largely on political factors. Conflicting national loyalties could wreck the actual operation of joint projects, however sound they might be in principle.

Some European statesmen are coming to feel that combining western Europe's industries and armies calls for a corresponding venture in the political field. Loyalties higher than that to the individual nation need to be developed. This might be done by the creation of a new political entity such as a federation of several countries.

It seems unlikely that Great Britain would join such a federation, because of

her ties with the British Commonwealth. But Winston Churchill has long been an exponent of the unification of continental Europe. His influence loomed large in the Council of Europe, even while his status in his own country was that of minority leader.

The plan for federation has the approval of the U.S. State Department. In administering the Marshall Plan, the U.S. has consistently advocated closer cooperation among the European nations.

THE PROPOSED FEDERATION would include at least France, Italy, and western Germany, all populous, highly industrialized, and vulnerable to the threat of communism. Smaller nations would probably be asked to join.

The traditional antagonism between France and Germany might limit the support which the French people would give their own government's proposal. The ending of the state of war in Germany might make the Bonn government slow to yield any of its new-found sovereignty.

West Germans who hope for the eventual unity of Germany will probably oppose their country's participation in a western European federation. The Protestant forces in west Germany will be reluctant to sanction a political merger in which Roman Catholicism will be the predominant religious loyalty.

These and other problems will be faced by the Council of Europe as it studies the new French proposal. The Council, as yet a Parliament without power, will grow in stature as it helps to shape the destiny of Europe. Under pressure of world events, the age-old dream of European federation may take tangible form in our generation.

—ROBERT E. VAN DEUSEN

Our Colleges Are Being Squeezed

By GOULD WICKEY

Increased costs and reduced enrollments have upset college budgets but the situation will improve with better understanding and support

IN FOOTBALL, A PLAYER may be closed in on from behind and prevented from advancing by opposition in front. He is "squeezed" or blocked to a stop. In business, big competitors may cause a small merchant to reduce prices so as to cancel any profit with the result that he is "squeezed" out of business.

Today, our church's colleges are caught in a rough squeeze. Last winter it was said that Protestant colleges "faced their most critical struggle for survival since the Civil War." In fact, the depression years were more serious times for the colleges, but it is possible that conditions may become worse than those of the 1930s. It is highly desirable that church people understand the condition of their colleges.

FIRST, THE EFFECTS OF INFLATION, with the rise of costs of materials, increase of wages, increase of living costs with the necessary increase of salaries, have been damaging to college budgets.

Income of the colleges has not risen to offset the necessary increase in expenses. Endowments and grants from the church have not kept pace with the rise in living costs. Tuition rates have been increased by our colleges about 50 per cent during the past decade. During the same period, 407 colleges and universities raised their tuition rates 61 per cent. In our 14 United Lutheran colleges, the tuition ranges from

\$200 to \$646, including fees. The average tuition, including fees, is \$390.

Why do our colleges not increase tuition rates in proportion to the jump in living costs? Why should not a college student pay for the full cost of his education? The answer is that the average student cannot bear the full cost of his education. Only in a few colleges, which enroll many children of wealthy parents, do tuition fees equal the cost of education.

In large independent colleges and universities, income from endowments helps to reduce tuition fees. Even Harvard University, with its \$485 million endowment, needs more money to balance its budget. In state colleges and universities, gigantic grants from legislatures, obtained from the taxpayers, enable tuition to be kept low. Even with this income, many state schools have increased their tuition fees some 25 per cent this year.

IN CHURCH COLLEGES THE INCOME from small endowments and the grants from the church—supporting synods and the United Lutheran Church—assist in keeping tuition low. Our students come from homes of the lower and middle income brackets. If tuition rates were raised to meet the cost of education, the students could not pay the price and would attend secular schools.

One of our colleges especially is caught in the squeeze of competition with a state university and three state colleges. It has only a small endowment. In our 14 colleges earnings from endowments con-

Dr. Wickey is executive secretary of the ULC Board of Education.



CLASS SESSION ON THE CAMPUS AT WITTENBERG

Dr. Gerald Saddlemyre lectures to students of Management Development course

tribute only 5.3 per cent of the educational and general income. In 61 Methodist colleges and universities, the income from endowments contributes 12 per cent of the educational and general income.

The second major factor in the squeeze on the colleges is international conditions which cause a decrease in enrollments. Military enlistment programs and the drafting of youth have wrought havoc on enrollments which were beginning to exhibit a highly desirable increase. In 1940-41 our colleges reported a total enrollment of only 5,138. For 1950-51 the total was 9,042 including part-time students, an increase of 75 per cent. In October 1948 college enrollments reached a peak of 11,144.

However, with the start of the Korean War, enrollments began to drop. As reported in *THE LUTHERAN* for July 11, the enrollments in June 1951 totaled 7,965. At that time there was prospect for another decrease when the schools opened in September. The latest figures

show that the decrease is not as great as had been anticipated.

THE EFFECT FINANCIALLY of this decreased enrollment and thereby decreased income is partly helped by the decrease in the number of faculty members. The reduction from 647 to 570 is about 12 per cent. However, it should be noted that in many cases the members who did not return are instructors and part-time teachers, so that the net effect on the budgets of the colleges is not as great as might be expected. To maintain a certain number of departments, required for accreditation, naturally requires a certain number of faculty members commensurate with the enrollment.

The salaries of our college faculties are less than the average for the whole country according to the latest figures gathered by the Central Association of College and University Business Officers. Members of our Church should realize that college administrators, including

boards of directors, are conservative in their faculty salary schedules.

DEFICITS WILL BE EXPERIENCED at the end of this fiscal year. As anticipated, six colleges report minimum deficits of \$106,000. Two colleges which may have deficits of considerable size did not report. On the other hand, it is always a pleasure to read words like these from one of our college presidents: "It is my anticipation that there will be no deficit. We have not had one for 20 years, so that I would feel very much embarrassed if there were a deficit."

College presidents were very courageous and successful in meeting deficits for the past year. In one case, a \$25,000 red figure was completely wiped out by special gifts quietly obtained by the president. Another college expected a deficit of \$55,000. The president wrote a letter to the parents of students explaining the situation, especially the desire of the college not to raise tuition, and obtained some \$10,000. The alumni contributed about \$30,000, and the balance was taken from a reserve fund. Seven of the 14 colleges had no deficits.

THE SQUEEZE ON OUR COLLEGES will be deadly if continued indefinitely, but it need not be so, if the church and the colleges work together. The colleges are at work on these suggestions:

1. WISE PUBLIC RELATIONS in the churches and the community. The contact of President Stoughton of Wittenberg

College with a businessman of Springfield, Ohio, led to the development of a plan for Wittenberg to contribute to the efficiency of business firms, which pay for the service rendered.

2. A CAREFUL STUDY OF ALL courses offered in the colleges, to reveal where courses may be eliminated, co-ordinate and alternated, with the result that fewer teachers may be needed.

3. A STUDY OF FOOD COSTS and boarding fees, as well as room rents, so that colleges will not be underwriting, either directly or indirectly, food and room services with funds intended for educational purposes.

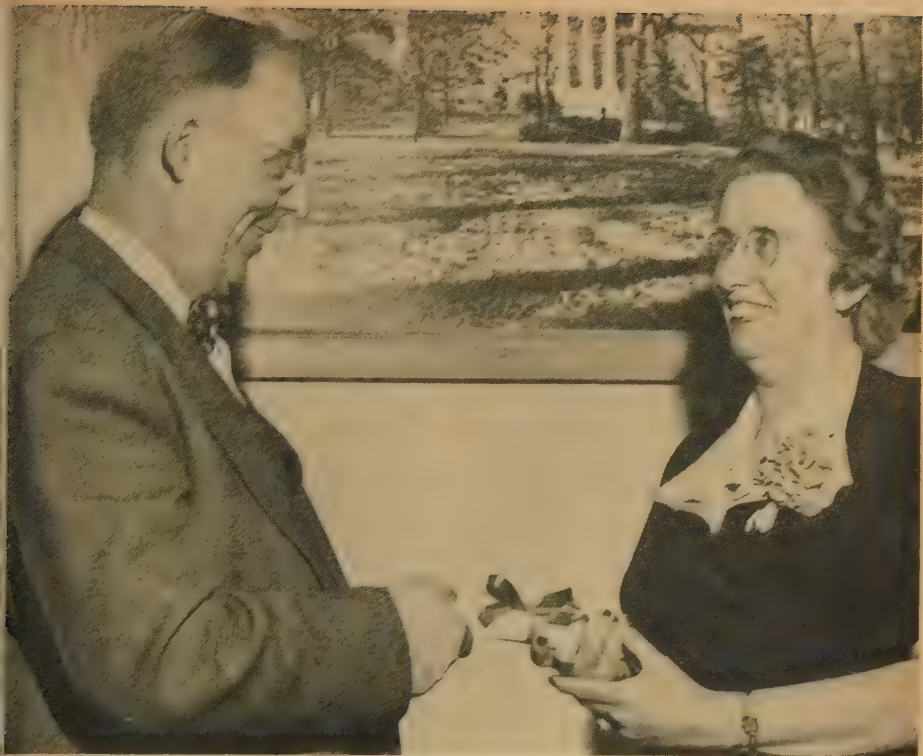
4. TRANSMISSION TO THE supporting synods of all facts and figures with the hope that annual grants may be increased. Some synods have already taken steps to increase their grants. If our colleges received slightly larger amounts per communing member, deficits would largely disappear.

5. ALUMNI AND FRIENDS can be called upon for special gifts to the current expenses. Aid to students in the form of scholarships is very appealing.

Education is a primary part of the church's program. The gap between the local high school and the theological seminary must be filled by Christian colleges, if the church is to produce leadership capable of solving effectively the problems of today. The church has an unescapable responsibility to increase the effectiveness of its educational program



ISOLATIONISM IS WORSE than political fallacy: it is religious blasphemy: for if there is one God, there is perforce only one family of mankind.—From *So We Believe, So We Pray* by GEORGE A. BUTTRICK (Abingdon-Cokesbury)



LONE CO-ED RECEIVES DIPLOMA FROM DR. STOUGHTON
Miss Mary Fitzgerald is employment manager at a machinery plant

THE BOSS GOES TO COLLEGE

by GORDON C. LUND

Wittenberg's new Management Development Program provides training for hundreds of executives and foremen of Springfield, Ohio, industries

UNDERCLASSMEN AT WITTENBERG College stared unbelievably in September when they saw the traditional freshman cap on the heads of a new and unusual group of students who had come to share the campus and classrooms—men ranging from 25 to 60 years of age and all of them management-level employees of Springfield

field manufacturing companies.

The men were the first class in Wittenberg's unique Management Development Program, which got under way along with regular college classes the third week in September.

The story begins four months earlier, however, when the college's board of di-

rectors authorized the administration to proceed with plans for a broad program of community service—plans that envision an expanded and varied program of adult education, night school classes and numerous other forms of public service, yet in the embryo stage.

Dr. Gerald Saddlemire was named director of community education. A specialist in personnel administration, with four years' experience as a Navy officer, Dr. Saddlemire had been at Wittenberg since 1949 as professor of psychology and director of counseling. Within a few weeks of Dr. Saddlemire's appointment, plans were completed for the Management Development Program, as the initial phase of the long-term public service project.

INFORMAL TALKS between a Springfield industrial leader and Wittenberg's President Clarence C. Stoughton early last spring gave birth to the general idea of the program. Joseph C. Shouvlin—who, incidentally, is a devout Roman Catholic—then suggested that Wittenberg might be able to help solve some of industry's problems which Shouvlin was facing as chairman of the Business-Industry Mobilization Council, a division of the Springfield Chamber of Commerce.

Content and procedure for the program were worked out by Dr. Saddlemire, Dr. Stoughton, Mr. Shouvlin and a committee of three additional industrial executives.

The program is designed to increase the effectiveness of supervisors in the various companies and to prepare non-supervisory workers for advancement as industrial expansion enlarges the demand for foremen, department heads and other "junior executives." It gives an intensive 40-hour course to about 25 men each week.

About 800 men (and a few women) are scheduled to complete the work this

year. Executives of participating companies believe industry's needs will require the program to continue for at least one additional year.

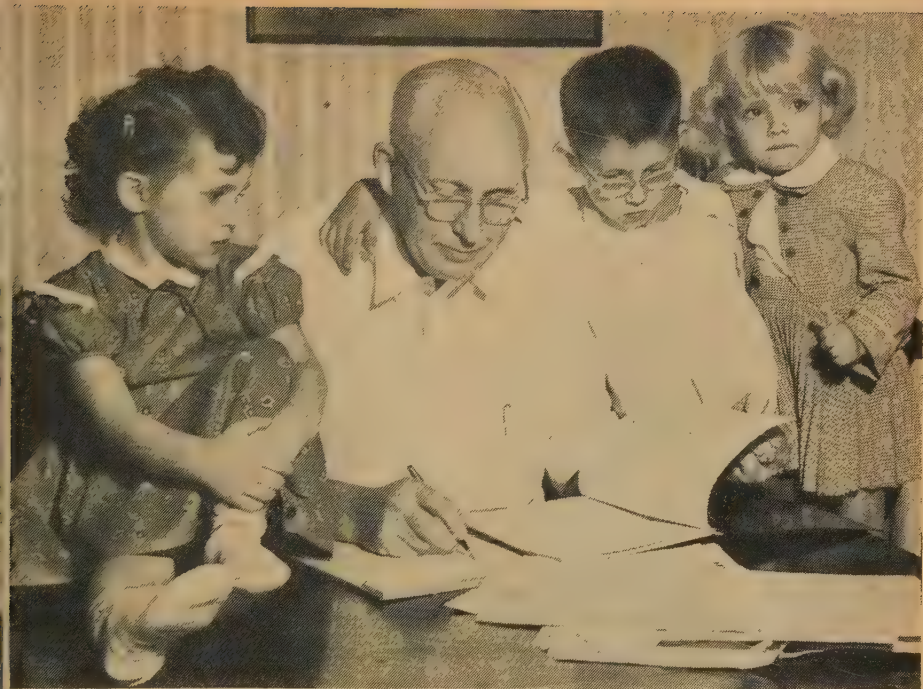
Meanwhile, interest has spread to nearby cities and Wittenberg anticipates that the project may become a permanent undertaking, giving service to industries beyond Springfield.

Cost of the training is borne by the participating firms, including the supervisors' regular salaries while they are "in college" and the cost of their tuition. Total will run about \$125,000 per year.

THE COURSE includes two hours of orientation, eight of economics, four of company operation, eight of personal development work, 14 of human relations and four of review and evaluation. One



UNUSUAL CROP OF FRESHMEN
The executives wore beanies



GRANDPA GETS HELP WITH HIS HOMEWORK

William L. Rine's grandchildren asked "What's grandpa doing?"

Full-time teacher has been added to the Wittenberg faculty for the program, while four other faculty members divide their time between undergraduate classes and the management courses.

Industrial leaders, who heard a "digest" presentation of the program's content just before the classes began, believe the program will produce a reservoir of management personnel that would require years of on-the-job experience to equal.

Faculty members are impressed with the seriousness and enthusiasm of the supervisors. As one remarked, "They are the only class I've ever taught that carries its class discussions uninterrupted over into its 'recess period' bull sessions."

The students have entered into college life to an unexpected degree, to the extent that their busy class schedule permits.

Many of them attend the regular chapel services during their morning "break," and most of them get acquainted with the Student Union during their brief stay on the campus.

FROM THE COLLEGE'S viewpoint, the program has a threefold value, President Stoughton and other administrative officers believe: It is a means of performing a valuable, tangible service to the community; it augments the college's income during a period financially crucial for almost all church schools and other independent colleges; and it is an unusually effective public relations media, giving a relatively large and important segment of Springfield's population personal acquaintance with the institution and its staff.

No Taxes in Venezuela!

As told by FRED W. KERN

But the high cost of living and other problems plague the many Lutherans who have recently settled in the South American land

THERE'S A COUNTRY in South America which does not levy taxes upon its citizens and which has no public debt. But before you pack your bag and head south, you'd better be warned that the cost of living there is the highest in the western hemisphere.

Despite the idyllic tax situation in Venezuela, a family of four can just about struggle along on a \$12,000-a-year income. Butter costs \$1.75 per pound and eggs are \$1.50 a dozen. Rent for a small house is from \$250 per month upward. To build a small bungalow would require about \$50,000!

Venezuela, about half the size of Mexico in area, is the northernmost country in South America. Its lowlands, consisting largely of almost impassable jungles along the huge Orinoco River, broil under the tropical sun. On the high mountain plateaus there are cities which enjoy a comfortable climate because of their altitude. Among these is Caracas, the capital, whose 600,000 people comprise one-fourth the entire population of the land. People of Indian descent predominate, with a sprinkling of Spaniards and Africans.

UNDER THE RUGGED MOUNTAINS are fabulous deposits of minerals, oil and

The Rev. Mr. Kern, former pastor of Salem Church, Fremont, Nebraska, is now on the staff of the National Lutheran Council. He recently completed a survey of the situation and needs of European Lutherans who have been resettled in Venezuela.

precious stones. These are all owned by the government, which derives royalties from them. Along with customs on imports, this provides sufficient funds to finance all government and public works.

A pokey railroad winds up the mountain from the port city of La Guayra to Caracas. As the crow flies the distance is seven miles, but the train travels 23. This is the only railroad in the country. There are some fine motor roads, including the Trans-Andean highway, but most travel is by airplane or by boat up the Orinoco, which is navigable for 1,000 miles.

Caracas itself is a city of contrasts. Rapid growth of population has brought many problems, but housing is provided for and old, narrow streets are being widened. Water and sewage systems are being modernized. Telephones are few, but automobiles now number about 40,000. Traffic clogs the narrow and winding avenues. Government public works programs are helping remedy conditions.

CARACAS IS THE INDUSTRIAL, educational and business center of the country as well as its capital, with a fine year-round climate. There are several other important cities in the interior of the country. Petroleum interests have brought new life into some of them. Though some immigrants have filtered into the interior, it is estimated that about 60 per cent of the newcomers reside in or around Caracas.

There are many newcomers in Vene-

zuela. Immigration began to increase sharply in 1947, largely due to conditions in Europe and a planned program to attract new settlers. Through the International Refugee Organization nearly 16,000 have been brought into the land, many of them Lutherans from the Baltic states, Germany and Hungary. Driven out of their homes in Europe, they came empty-handed into the new land.

They found that the Roman Catholic Church was entrenched as the official religion in Venezuela, although the country's constitution guarantees freedom of worship. In Caracas, there are three Protestant churches. There is a strong Spanish-speaking Presbyterian church which maintains a number of small mission stations in the interior, a Spanish Baptist congregation, and an interdenominational American church in which English is used. The latter aims chiefly to minister to the transient English-speaking population. It has a beautiful building and is highly respected. It has tried to minister to the immigrants as much as possible.

LUTHERANS HAVE HAD A difficult history in Venezuela. German settlers came before and after the first World War. They made several efforts to organize a congregation and had a German-speaking Swiss pastor at Caracas for many years. A school was erected and a fund of 40,000 Bolivars (a Bolivar is worth about 30 cents in American money) was collected for a church building. When Venezuela joined the allies in World War II German property was confiscated. The government later repaid the trustees of the school and the funds are still on hand.

Because of the high costs, the new immigrants have had a difficult time. Many live in small rooms. A few have secured a piece of ground and with their own

hands erected a small dwelling. Cost of food has often left them nothing for clothing and other necessities. Labor restrictions require employers to use at least 75 per cent Venezuelan labor and the American oil companies usually fill their foreign labor quota of 25 per cent with Americans brought in for their technical skills.



Latvians have had the services of a pastor since 1949, when the Rev. Teobolds Aviks was appointed pastor to Lutheran immigrants by Dr. Stewart W. Herman, director of the Lutheran World Federation's Service to Refugees, and by Pastor William Arbaugh of the United Lutheran Church. He has conducted weekly services in Latvian and monthly services in German. Progress has been made toward the organization of a Latvian congregation, with 385 persons already registered as possible members. Monthly services are also held in Hungarian, with Dr. Nicholas Nyerges leading the worship.

THESE GROUPS CAN BE MERGED in a

multi-lingual congregation, with a directing pastor and separate groups worshipping in German, Latvian and Hungarian. The children and young people are quickly learning Spanish, and eventually church activities would use this common language.

The problem of education is also important. Children of the immigrants must attend schools which are church-dominated and in which Roman Catholic religious instruction takes place. The German colony once maintained its own schools. Protestant day schools and Sunday schools must be organized if the children are to be brought up in that faith.

Ravages of spiritual starvation can be seen in the lives of the older immigrants. The period of hunger and thirst for the Gospel finally subsides. It is a rare person who can keep his soul alive without the Means of Grace. Recent immigrants are still longing for their church and are trying to maintain themselves and their families through home study and worship. Others will gradually turn to the Roman Catholic church or to the non-confessional American church. There is a basic spiritual need our church must meet.

THE FIRST STEP WILL BE the provision of pastors who can speak to the people in their native tongues. Pastors are needed for the German, Latvian, and Hungarian groups. There is more work waiting for them than they can ever hope to do. They will be missionaries in the most pioneering sense. They will not step into someone else's shoes, but will start with scattered groups that are now shepherdless.

A second step must be that of getting some property which will be a church home. One suitable church building in Caracas could provide for all language groups and also provide a meeting place for the Christian community. Such meetings could cut across language barriers and provide, along with the day school, the basis for one unified congregation.

Many other problems exist in providing for the social and economic needs of the scattered Lutherans who are struggling for a foothold in a strange society. They will work hard and soon be able to help themselves, but meanwhile the Lutheran World Federation and the established Lutheran churches of the world must come to the aid of these newcomers in a new land. The church must be planted.



LUCKY SONG

AS THE DINNER DISHES were being washed, the singer on the radio was declaring "I wish you a lot of happiness."

The song took me back over the years to the International Folk School at Elsinore, Denmark. As students there, we took delight in having friends from other countries write in our autograph books. Carefully deciphering what a Swedish student had written in mine, I found that he had said "Others have wished you luck and happiness, but I hope that you will have strength for the tasks life holds for you."

I faced the dishes again. Rather than just wishing luck and happiness, I'm sure God prefers that we pray that He will give our loved ones strength to face the realities of life.

—VIRGINIA FILKER

Buffalo Church Sponsors Series of Unique Services

By MARTIN J. HOEPPNER

ON FOUR SUNDAY MORNINGS this summer, Buffalo Lutherans attended church services without getting out of their cars.

Sponsored by St. John's Church, the services were held at a drive-in theater. Blessed by fine, clear weather, they attracted an average attendance of 722 people. On each Sunday an 8:30 A.M. service was held at the church for those who could not attend the unique drive-in program, which started at 10:30 A.M.

At the theater, a platform was set up on which there was room for an altar and chairs for the choir. A beautiful cross made by Louis F. Gerhardt, chairman of the committee on arrangements, was placed on the altar. A small borrowed organ and the congregation's vested chancel choir provided the music, which was amplified over the theater's system. On one Sunday the "Treble Clef Choir" of children from St. John's Orphan Home took part, and on two occasions there was a solo by a young Negro singer. The choir sang two selections at each service.

AS WORSHIPERS APPROACHED the drive-in theater they were greeted at the ticket booth by a church usher, who handed them a mimeographed copy of the entire service, including the hymns. These service leaflets were donated by members of the congregation as memorials. Church ushers had an unusual job inside the theater, directing traffic. Cars were neatly lined up and placed row on row. For half an hour before the service, hymns were played over the public address system to prepare people for worship.

The Rev. Mr. Hoeppner is pastor of St. John's Church, Buffalo, New York.

The service was conducted according to the full liturgy by Pastor Martin J. Hoeppner, with the responses and hymns sung by the choir and by those in the cars who wished to join in.

Those in the cars were asked to give their offering to the person in the driver's seat. A corps of 20 or more ushers then took up the offering, the whole procedure taking less than five minutes.

Each car from out of town or out of the state was noted by the ushers, who asked for the name and address of these visitors. They were then formally welcomed by the pastor. Cars from six states outside of New York were present. Cars with invalids or aged folks were given a special position of vantage. Each service was recorded and taken to shut-ins.

HOW MANY ATTENDED? Average summer attendance at St. John's is 200. At the four services the respective totals were 735, 788, 548 and 819! Offerings averaged \$500 per service, of which about \$100 was spent for advertising in newspapers and otherwise. The owners of the drive-in theaters provided free use of the facilities and even furnished a man to run the amplifier system.

There was a reverent spirit among all who came. They joined heartily in the service. Invalids, crippled folks and families with small children found it a fine way of coming to church.

So effective were these services that during the announcements at the last service, the owner of the drive-in theater sent a note asking that more such services be held! Such a response proves that they have served a good purpose and were blessed by God.

WINDOWS OF HEAVEN

By VIOLA L. SCOTT

**Because Jean and Jim possessed so many of God's blessings,
they felt it was their duty to help others share in them**

JEAN SLIPPED THE HYMNAL INTO the rack in front of her, and settled back to listen to the sermon. She bowed her head as the pastor prayed, and folded her hands. The movement caused the little diamonds in her new wedding ring to wink up at her. She silently added a prayer of her own that Sunday morning would always find Jim and her in church and that God would bless their life together.

There was the usual air of hushed expectancy as the pastor began to talk. The message was a comforting one at first—all about God's goodness and kindness to man—but then it began to change and people moved uneasily in their seats. The pastor's voice rose a bit.

"No relationship should be one-sided," he said. "Life is a give-and-take proposition. If you know of a child, for instance, who takes everything his parents give him but renders them nothing in return—either in a physical or spiritual way—you would be inclined to consider that child selfish. Why should he *take everything and give nothing* in return?"

Some of the people shifted in their seats, as if they knew what the pastor was leading up to. Jean wasn't sure until he said.

"Hear the words of Malachi. 'Will a man rob God? Yet ye have robbed me.'"

THE WORDS SHOCKED JEAN. She sat up a little straighter, and listened more in-

tently. The pastor's voice had grown softer again as he appealed to them—to her—to give to God of their substance as He had blessed them.

"I don't ask that you follow the law as the ancient Jews were taught to do. Rather, I would ask that you establish a relationship of true love between yourself and God. God has shown His love for you in many ways. How are you showing your love for Him? Are you regular in attendance at church? Are you zealous in works of love for the less fortunate, as He would have you be? Do you read your Bible daily?"

"Yes. I do all those things," Jean answered in her heart.

"Do you tithe?" asked the pastor.

"Tithe! I don't know," thought Jean. "I never actually figured it out."

DURING THE DRIVE HOME AND WHILE she was preparing their Sunday dinner Jean's thoughts were on the pastor's sermon. While she was waiting for the potatoes to boil she went to the desk, took out their budget and account book, and made a few rapid calculations regarding the percentage of their income which went to church and charitable purposes.

The answer was 5 per cent. Jean stared down at it, a growing feeling of guilt rising within her.

"Isn't dinner ready yet, honey?" came Jim's voice from the living room. "I'm starved!"



"Sorry, darling. Come and help me set the table and we'll eat right away."

WHEN DINNER WAS OVER and the dishes washed, Jean sat down at her desk and drew the account book toward her. She looked at the budget figures they had set up for themselves. Both she and Jim knew that planned spending of one's money was the surest way to accomplish their objectives—a home of their own—adequate provision for the children they hoped to have. They had used a budget plan set up by experts—housing 16 per cent, food 25 per cent, clothing 11 per cent. Charity and gifts had been only a small percentage.

Jean went over the scribbled figures on the scratch pad before her.

"Five per cent!"

The figures in her own handwriting stared up at her accusingly. Slowly her eyes traveled over the neat entries covering the first six months of their married life. There were no extravagances—no unusual items. Electric, water, telephone, payments on their new furniture—nothing seemed unreasonable. Jean tapped her pencil thoughtfully against the book.

"Jim."

She turned around in her chair to look at her young husband who was engrossed in his favorite magazine.

"Mm," he answered vaguely.

"What did you think of the pastor's sermon this morning?" she asked.

"It was good. Made a lot of people squirm, though."

"Did it seem as if he was talking directly to us?" she asked.

Jim lowered the magazine, surprise on his face.

"No! Why? We contribute regularly to church. We're there every Sunday."

JEAN CAME AND PERCHED on the arm of his chair, a copy of their budget in her hand.

"I never thought much about it before, but have you ever noticed that whenever you see a so-called standard budget there's hardly ever any mention made of church donations? Oh, they list them, but they're lumped in with a lot of other stuff like gifts, entertainment, vacation. Some budgets even include them under miscellaneous."

Jim grinned up at her, affection in his glance.

"O.K., lady bookkeeper. What's on your mind?"

Jean slid down onto his lap.

"Look at these figures," she said, pointing with the tip of her pencil to the scribbled notations and figures on the scratch pad.

"When we made up our budget we did make an allowance for church, but we never stopped to figure out what percentage it was. I've just been doing some calculating, and it comes to 5 per cent."

Jim studied the figures with her.

"We do have a lot of expenses just now," he ventured. "We've got our furniture to pay for and you should have an electric refrigerator instead of that old

icebox your aunt loaned us."

Jean shuffled the scratch pad sheets, looking for one with new figures on it.

"I did a little figuring, trying to see if we could cut down on something, and perhaps raise our church contributions at least another 2 per cent."

"That's what I get for marrying a professional bookkeeper," Jim teased. "Let's see what *I'm* supposed to do without."

"The household account is the most elastic one," Jean said. "We could save a little there by watching our purchases better. Instead of buying *fresh* bread, for instance, I would walk to that day-old bakery shop and save five cents a loaf. On the way back I could stop at the dairy store and buy our milk in gallon quantities."

"But those are only penny savings, hon," Jim said. "You can't do much with little amounts like that."

Jean eased herself back up onto the arm of the chair.

"On the contrary, it's a matter of percentages all the way through," she said. "By making little savings here and there I can probably save one per cent on our food—maybe more. I've thought of other places to save, too. When the weather is nice, for instance, why couldn't you walk to work instead of riding an overcrowded bus? And on bowling nights, when you stay down at the office, why can't you take a lunch from home instead of going out to a restaurant?"

"Hen-pecked already!" Jim grumbled playfully.

"Do you mind very much?" Jean asked, putting her arms around his neck.

"You go ahead and do whatever you think is right," Jim said. "I'm with you."

Jean sighed happily.

"That will make 7 per cent for church, then, and perhaps we can find some way

of raising it to 10 per cent before long. Maybe we can make it more than that before we're through. The church has so many things to care for."

Jim picked up his newspaper again.

"What was it the pastor closed his sermon with?" he asked. "We learned it once in Sunday school."

"Prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven . . ." Jean said.

"...and pour you out a blessing, that there shall not be room enough to receive it," Jim finished.

JEAN SANG HAPPILY at her housework the next day. It was a bright, sunny day and she watched the wind flapping the clean wash on the line. True to her word in spite of the cold, raw wind, she walked the four blocks to the day-old bakery and the dairy store.

Each day as she went about her household tasks she puzzled over ways and means by which she and Jim might increase their church contributions. By Wednesday the problem so possessed her mind she could scarcely think of anything else. As she sat at her desk preparing a shopping list she went over her budget book again.

Just how much more in actual cash would they need to reach that minimum of 10 per cent?

"I'll figure it per week," she thought. "Then perhaps the problem won't seem such a big one."

The answer surprised her. Another two dollars would more than do it.

Jean suddenly felt embarrassed, as if she had been caught in an unseemly or undignified act. Such a little amount could make such a big difference!

"We're going to tithe, beginning this week," Jean told herself determinedly. "I'll find a way to do it."

She set the budget book aside and started on her shopping list. Her menu called for fried chicken, the usual trimmings, and that luscious dessert which held so many calories but was so delicious. Jean looked thoughtfully at the menu. Then her pencil drew a firm, black line through the dessert. Above it she scribbled "Cherry gelatin with top milk."

"That saves 50 or 60 cents," she told herself triumphantly.

AS JIM HELPED HER CLEAR the table after supper he said,

"How'd you like to go downtown to a movie tonight? The Strand is showing that picture you wanted to see."

"That sounds like a good idea," Jean said, swishing the soap and water around in the dishpan. Then she paused.

"Jim. Would it make any difference to you if we went to the neighborhood show? They've got a picture we haven't seen, and besides, it would cost us less."

"What's the matter? Household budget

getting pinched?" he asked, grinning.

"No," Jean replied casually. "It just occurred to me that if we went to the neighborhood show instead of downtown to a first-run picture it would cost us less. We could use the money we save to increase our church percentage."

"If that's the way you want it, it's all right with me," Jim said.

Jean did some calculating.

"If I can think of a way to get another dollar . . ." she mused aloud.

"I haven't got a dollar," Jim said, reaching into his pocket, "but you can have the money I was going to use for a pack of cigarets tomorrow. I can do without them for the rest of the week."

"Oh, Jim! I hate to take your last bit of change!"

Jim put his arms around her.

"You and I *already* have those blessings the pastor was talking about," he said softly. "It's our turn now to help somebody else share in them."



CHILDREN LEARN QUICKLY

MY HUSBAND is a fireman, and in the line of duty he is often called to the scene of an accident. Early this morning he responded to a call about 37 miles from our town.

Upon reaching the scene of the wreck, he discovered that one young man had lost his life, and another was seriously injured. As he was telling me about this event, we failed to notice that our son, aged six, was paying close attention. "It certainly is a helpless feeling to sit beside someone so seriously injured and want to help, but know that there is nothing that you can do," my husband said. After considering the remark a moment our child asked, "But, Daddy, didn't you pray?" His father answered, "Yes, Son, I did."

This was the answer to my question, Is it really worth the effort to send one so small to Sunday school? Do children really grasp the importance of something so great as prayer?

—MRS. JAMES E. FULMER

FIVE MAKE A FAMILY



PASTOR COMES TO CALL

"COME ON, PETE," I urged. "Let's hang these dripping wet raincoats in the cellar."

"This is very funny, how I can put my boots on when they're dry and I can't take them off when they're wet." He sat down on the cellar steps to study his feet with scientific interest.

"I can take mine off all the time and all the time and all the time." Susie's boasting was better than her performance, as she sat tugging manfully beside him.

"I guess we need some grown-up fingers on this job," I laughed. "When I say 'three,' you pull back and I'll pull forward and off they come."

IT SEEMS SILLY to tog Susie out for wet weather and drag her with me when I pick up Karen and Pete after school but I'm afraid to leave her alone in the house. And she's partly duck, I think, for she seems to love it.

"Can we have a tea party now?" she asked.

"I don't want a tea party," vetoed her brother. "I just want a pretzel and your ironing board."

"My WHAT?"

"You said the next rainy day I could put the ironing board across two chairs and make a really big bridge for my trucks and cars. This is a rainy day all right."

"Yes, it is, but—"

"Then here I go for the ironing board." He was up the stairs in a flash.

"Can I have a tea party anyhow?" begged Susie. "Karen will have a tea party at Bonny's, betcha. Can I have a

tea party for the dolls?"

"Tea party it is," I agreed, holding her close for a minute. What's the use of bucking traffic? They will both be grown up fast enough and I'll wish I had some one to turn my dining-room into a construction project and my living-room into a dolls' cafe on rainy days.

Pete had just started his fleet of motor vehicles careening wildly over his ironing board over-pass and Susie had just brought out five of her favorite dolls, to partake of the tea party, when the door bell rang.

BOTH CHILDREN DROPPED everything and raced for the door. I followed, hoping devoutly it would be someone who understood the problem of keeping children happy in a small house on such a day.

"Mother home?" asked Pastor Ittel.

"Come in, pastor. Come right in!" Pete's manner was a more than reasonable facsimile of Dan's.

"Come in, patser," echoed Susie.

"Don't bother about your overshoes, pastor," I urged. "A little water won't hurt this old rug."

"You forget you're talking to a married man. I hope I'm better trained than that!"

By the time we had the poor man safely bestowed in Dan's big chair, Peter was at his side with the candy dish.

"Have some candy, pastor. Do have some. Take another piece, why don't you? Take another."

Not to be outdone in hospitality by her brother, Susie had grabbed up one of the

dolls' dishes of sliced apple, raisins, and saltines. "Have some! Have some!" she insisted.

I like the children to welcome company, but here I did have to intervene. "Oh, no, Susie. Those apple slices aren't clean. You've been handling them."

"Just feeding the dolls. But they didn't eat any REALLY. Just pretend."

"Thank you." Our guest smiled at Susie and shook his head at me. "I'm sure they will be delicious." He helped himself to one of the grimy apple slices, then as Susie ran back to the tea table with the dish, he slipped the fruit into his pocket. "Hope I don't forget it's there," he murmured.

"I've been wanting to drop in on you folks for some time. With the congregation growing so fast, I have a hard time getting to see the old stand-bys—unless I want something."

"Oh, then you want something! And I thought this was just a pastoral call!" After the words were out, I hoped he would know I was trying to be funny. It did sound quite a lot like some of the people who get upset when a busy pastor hasn't time to camp on their doorstep.

WHETHER PASTOR ITTEL knew I was joking or not, he treated my remark as a jest. "Why, don't you know I only make pastoral calls on sinners these days? You and Dan certainly rank with the saints!—But, seriously, I can't tell you how much I appreciate the boost your husband has given the Every Member Visit. Coming as it does right after the October Evangelism push, a few of the men were not as eager to help as they sometimes are. Dan's co-operation and the interest he's stirred up among his ushers have been encouraging to me and to Mr. Huberman. We think a lot of that man of yours."

I never know what to say when people

praise my husband. Pete arrived just then and saved me from answering.

This time he had the cookie jar. "Have some cookies, pastor. Have three or four."

"No, thank you, Peter. They look very good but I don't want to spoil my supper or Mrs. Ittel would scold me."

"Would she really?" We've trained the children to respect the pastor. Pete was plainly dumfounded at the thought of anyone scolding him.

"Well, maybe not. But I don't want to take any chances."

AS PETE WENT OFF with the jar, the true purpose of the visit came out. "I wanted to ask a little bit about this Mrs. Matthews who has enrolled her child in the Beginners' Department. Is she a friend of yours?"

"I don't know whether she could be called a friend exactly. She is a neighbor who has never had any contact with the church and I've been trying to help her get adjusted. But it's slow work."

"In what way?"

"Well, when I was on the altar committee last month she offered to help me with the flowers and we made them look unusually pretty, I thought. But when I wanted her to go to church with me, she was too busy. Your visit may help. I'm just another woman and she does know more than I do about some things. I can see how she might not be too impressed with what I say."

JUST THEN WE REALIZED that the children were forming an attentive audience. We turned the conversation to parish matters and soon the pastor was on his way. As the door closed on him, I closed my eyes and said a silent prayer for him and for Joyce Matthews. She's such a nice person.

Pete looked at me anxiously. "If you're that sleepy, why don't you take a nap?"

The Gospel for the Twenty-sixth Sunday after Trinity (Nov. 18) is written in Matthew 25:31-46

"KNOW THE BIBLE" SERIES by PHILIP R. HOH



I DON'T KNOW WHAT you think of goats, but the parable of Jesus which constitutes Sunday's Gospel lesson does them little credit. Apparently Jesus had a liking for sheep above his regard for their cousins.

Goats were quite common in Palestine, grazing easily on the hilly countryside. Their hair was used for cloth, their flesh and milk were used for food, and on occasion their hairy skin was used for clothing. Goats also were used as sacrificial animals, for burnt and sin offerings. Since goats can get along in dry areas better than sheep, they were especially valuable to Palestine.

Although Jesus made them the goat of his parable, I have felt obliged to put in a few kind words for them and their kids. I understand they still are the chief livestock of Palestine.

HAVE YOU NOTICED that the Gospel lessons for the past few Sundays have emphasized the new life and the coming of Jesus? Two Sundays ago we dealt with the return to life of Jairus' daughter. Last Sunday we dealt with the signs of the end of the world. Today's topic concerns the Judgment. And next Sunday, the last in the Trinity season, we are warned of the unexpected return of the Lord.

Clearly, the men who arranged these lessons planned carefully. Note that our thoughts are being turned to God's judgment of men, and Jesus' coming to men, both in birth and glory.

Matthew has grouped Jesus' thoughts concerning the Judgment within the last chapters of his book. From the account

of Jesus' entrance into Jerusalem (chapter 21) to the anointing in Bethany (chapter 26), we have such a collection. Sunday's Gospel lesson constitutes the concluding portion of this section.

IN MANY OF HIS STORIES Jesus used the accepted symbols of his time. Much in the same way that we use five-pointed stars, or blame the weatherman for the weather (knowing these things are not necessarily accurate), so Jesus used popular ideas for explaining his own teaching.

Our lesson opens with much material. It pictures the traditional scene of the Judgment, patterned after the thrones and judgment halls of earthly kings. Jesus is seated on the throne. Before him all nations are gathered. His court attendants (angels) hover about him.

Although the words of the parable say that he shall separate the nations into "sheep" and "goats," it is clear that people will be dealt with as individuals, not as members of any nation. The method for division could only be applied to individual persons.

For many generations, though, the Hebrews had thought in terms of a national morality. God, they believed, would reward and punish nations. All citizens of any given nation, whether they were righteous or sinful, would receive the same treatment. There was a time when it was thought that God would punish people for the sins of their forefathers, and reward or spare them because of the greatness of earlier leaders (like David). Jeremiah, Ezekiel, and others got rid of those

notions, making it clear that each man would be held responsible for his own actions. He would be judged by his own heart, not by the worth of his ancestors or his nation. Jesus, too, emphasized this point. Lutherans have been careful to teach this idea, that religion is always a personal relationship between the individual and his God.

IN SUNDAY'S PARABLE Jesus, the "King," is acting as judge in the name of his Father, for himself *together with his disciples*.

The point of distinction between goats and sheep is the way they have responded to the kingdom of God as presented by Jesus' disciples. This is important: goats and sheep are separated not because of the little acts they did or did not do, but because they did or did not do them *for the Kingdom's* ambassadors, Jesus' brethren.

The righteous people are given the traditional place of honor, the right-hand side. The unrighteous are put to the left. To those who have aligned themselves with his Kingdom by helping those who present it, the King opens the door to further fellowship with each other and God. (Before the earth was formed God either created or planned to have such a kingdom.) The King then tells the righteous that they have aligned themselves with him.

Some are not aware that they have helped Jesus, but he explains that he and his followers are as one. All of them, even the least, are in him and he in them. By aiding his disciples, they have aided him.

Then the King turns to the others, and using the same principles, tells them that their associations with him, his followers, and God, are ended; for they did not aid those who represented the Kingdom.

Therefore they have ignored the King himself.

THE UNRIGHTEOUS are amazed. They do not remember neglecting the King. Again the solidarity between the Lord and Christians is emphasized. Those who ignored his followers also ignored him.

There is no middle ground. He that is not with is against. He that gathereth not, scattereth. Each man confronted by the Kingdom has certain demands made of him. He must choose to follow, or choose not to follow. Indifference becomes not-following. And only those who follow, believing, doing, helping, can inherit the kingdom of Heaven.

Perhaps it is not necessary that they know they are helping Jesus himself, but they must be willing to fit into the way of God wherever, whenever, however it is presented to them. Those whose hearts love Right, will be placed at the right hand. The others will be left, left to the consequences of the evil choice that they have made.

The last judgment, whenever it comes, will be final. It may not be on a calendar day; it may be a time in the course of each life, not falling the same moment in all lives. This we do not know. We who are Kingdom representatives, or who are aiding them, need not fear.

Only those need fear who, meeting God's way of life, ignore or reject it. They are the goats, stubborn, untractable. They like being goats, prefer it to being sheep. That is their choice; God respects it.

Until the final judgment, it is our job to convince them that they prefer to be sheep. You can't make goats into sheep by bending their horns in a different direction. Only an entirely new personality, a new creation, can cause the change. Goats must be born again, as sheep. God grant us time to convert them.

Personal Problem Clinic

Cynic

QUESTION: I have a friend to whom it is almost impossible to talk about religion. He thinks a Christian does nothing more than attend church and pay his share. How can I convince him that his view is false, that being a Christian means a great deal more?

Bill was through the war and saw things which would have made mental patients of most people. It didn't affect him. But every time I talk to him about giving more than his share in money and other things he laughs, and says economic and world affairs won't permit one to be a Christian who will go a second mile. He is strong-headed and won't allow a minister to talk to him.

REPLY: A cynic is no easy person to convince, especially if he is an intelligent one. Even if you gain an individual's intellectual assent you may not have won him, for his feelings, urges, habits, and various other personality factors may not fall into line. The whole person needs to be changed. Real changes require time—and there is no magic formula for changing people.

Bill needs to realize that one's religion is his relation to God and to man—the most important matter in anyone's life. Nothing else is comparable to it. We need God and he needs us. Cynicism is the answer to nothing.

The world is a hard place in which to live out Christianity. Present conditions make it more difficult. Humanly speaking the perseverance of the faithful has preserved the Christian faith and way of life, and it will do so again. In the end hate, force, and killing fail, and Christianity provides the only way people can live together most satisfactorily. Philosophies and faiths cannot be killed by force. Christianity grew most rapidly in the years of persecution. Erroneous outlooks are corrected by providing the truth, getting the love of God into the souls of people, and substituting Christian fair dealing and

sharing for "man's inhumanity to man."

We live in a universe which is essentially spiritual, even though people may behave very badly. When we cherish a Christian faith and live under the constraint of the love of Christ we are getting in line with the true character of God's great universe.

Bill is thinking in terms of superficialities and fractional parts of something very great—much greater than he seems to realize. Ignoring spiritual realities and ethical values does not dispose of them—they are inherent in the very nature of things and have to be faced. No one can sidestep this mighty truth: "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."

Boys' gang

QUESTION: Dennis has always got along well with his father and mother. But now that he is 13 he is showing a different spirit. He makes unpleasant comparisons of his parents' opinions with those of his favorite teacher. He once enjoyed going on family picnics, hikes, and trips. But now he always has reasons why he should not go. Instead he has developed great enthusiasm for all sorts of affairs with a gang of boys. We feel somewhat let down.

REPLY: Parents need only recognize that the boy has arrived at the age where he greatly enjoys the company of boys of his own age. The period of exclusive participation in family "doings" is past. If Dennis has been held very close the change is likely to be more pronounced. The gang spirit is natural and can be wholesome, though it may turn out otherwise if the gang is of the wrong sort. Increasingly a normal boy (or girl) feels an urge to independence. He is becoming more and more aware of himself as an individual and may even be fearful of losing his identity in the family group.

—EARL S. RUDISILL

Vatican and Kremlin

Communism, Democracy and Catholic Power. By Paul Blanshard. Beacon Press. 340 pp. \$3.50.

In this sequel to *American Freedom and Catholic Power*, Mr. Blanshard presents a parallel between a totalitarian state and a totalitarian church, in order to show how both endanger democracy.

While, in a few places the parallels bulge a bit, or the lines are weak and wavering, for the most part they run with precision and perspective to their goal. The book contains important factual data, with 20 pages of reference notes and bibliography. Here is an opportunity for every thoughtful American—including any Catholic who may have accepted ready-made information too casually—to study the subject for himself.

The author does not attack the religious faith of any Catholic; and he acknowledges that communism has a different spirit from Romanism. But he believes that the Kremlin and the Vatican are both dictatorships which seek a world-wide dominion. He reports the Kremlin's thought-control extension into the fields of education, science, art and music, and its exercise of an apparently hypnotic influence over the minds of men beyond its borders.

The Vatican "asserts its supremacy in all nations in matters of education, marriage, religion, censorship and general morals." By its restricted schools, legal regulations, and far-reaching censorship, the Vatican tries to dominate the thinking of its own people; and, by threat of boycott, it seeks to intimidate non-Catholic authors, editors and publishers," says Dr. Blanshard.

The author uses a politely euphonious title—"The Management of the Truth"—to outline his opinion of the lies and deceptions coming from the Kremlin, and their parallels coming from the hierarchical papal system. Mr. Blanshard's most disturbing presentation is his report of the parallel procedures of these two powers in their strategy of penetration or infiltration into democratic thought and life.

The book is receiving a wide reading and deserves it. The reader should remember, however, that democracy alone cannot preserve these liberties. Bishop Berggrav de-

clares that conscience is the guarantee of freedom and that conscience must be rooted in God. To conserve its liberties, America needs the freedom wherewith Christ hath set us free.

M. R. HAMSHER

McAlisterville, Pa.

Edifying Ideas

The Book of Leviticus. By Charles R. Erdman. Revell. 144 pages. \$2.

Leviticus should be better known to church people, if only to remind them that Jesus was quoting from the Old Testament when He showed what was the second greatest law. In this little book the author tries valiantly to make Leviticus edifying reading for the Christian.

He divides the book into three sections, dealing with the provisions for worship in sacrifice and priesthood, the requisite for worship in holiness, and the times for worship in the great festivals of the Old Testament "church year." Leviticus is thus "a directory for divine worship," but for the author its "supreme value" lies in the assertion that it is a "treasury of prophetic symbols." Thus it "is a book of types and shadows which find fulfillment and substance in the redeeming work of Christ and in the lives of His followers."

For those who enjoy this sort of interpretation the author may have something to say. He has too little background in history and theology to have much to say about Leviticus itself and its meaning to ancient Israel. As a result, the author presents the Book of Leviticus as though it were a repository for edifying ideas, rather than a description of

an important part of the life and history of the "holy people." This sort of interpretation is pre-Lutheran. Though Luther admitted types and symbols may be used with caution in homiletics, it should be perfectly clear that such interpretation is not the means of finding the truth of the written Word. The author is a professor emeritus of practical theology at Princeton. His book should have the form of a series of sermons, instead of claiming to be "An Exposition."

GEORGE E. MENDENHALL

Hamma Divinity School

Creation According to Wolff

Changing Concepts of the Bible. By Werner Wolff. Hermitage House. 463 pages. \$5.

This book gives a new translation and new interpretation of the creation story. It is concerned entirely with human conceptions, not with revelation; for example, "The idea of God is the product of man's search and inquiry." The author has collected a mass of material from other parts of the Bible, later Jewish writings, and many heathen religions; in the bibliography 503 titles are listed. But, in the opinion of this reviewer, much of the material is irrelevant, and many of the inferences drawn are unwarranted. The author used an antiquated Hebrew lexicon, and sometimes used its material unscientifically. Even his arithmetic is inaccurate.

HAROLD L. CREAGER

Columbia, S. C.

Neo-orthodox Bible

Rediscovering the Bible. By Bernhard W. Anderson. Haddam House. 272 pages. \$3.50.

This book should be read and studied by all pastors and well-educated laymen. We may classify the author with the "Neo-Orthodox" school—he is a Liberal with respect to the literary problem of the Bible but an Evangelical when he tries to interpret the religious and theological significance of the Scriptures. Taking therefore his stand beyond modernism and fundamentalism, he writes, "The Bible was never designed to be read as great literature, sober history, or primitive science" . . . "There need be no

conflict between science and religion" provided the scientist confines his attention to the objective study of nature and the man of faith to the question of historical interpretation" of the drama enacted by God in history. "The alternative is not science or Christianity, but the Christian faith or some other view of human history."

The core of the Biblical message is the redeeming activity of God in Christ Jesus. In his search for fallen man, God "condescended mightily" in that His Word entered history. The essence of Christianity is not a code of ethics, or a system of philosophy, or a utopian gospel of social improvement. Those who believe that original Christianity was "the doctrine of the 'Fatherhood of God and the brotherhood of man' have the evidence of critical, historical scholarship against them."

Waterloo, Ontario

OTTO W. HEICK

Introduction to Islam

Muhammadian Festivals. By G. E. von Grunebaum. Schuman. 107 pages. \$2.50.

No faithful Muslim forgets his religion as long as half a day. His "Allah be praised," "If it be Allah's will," and prayers five times a day are persistently repeated throughout life. But there are few religious festivals that may be compared with those of the Christian or Jew, Mr. von Grunebaum explains in this book. The fast and feasting of the month *Ramadan* and the supremely important pilgrimage to Mecca are the outstanding observances.

The book is an illuminating introduction to the whole subject of Muslim faith, concise, and moderately interesting.

The Short Koran. By George M. Lamsa. Ziff-Davis. 377 pages. \$3.50.

Mr. Lamsa, a Near Eastern Christian who has lectured widely in America, has selected and arranged a small part of the sacred book of Islam, in the Sale translation. His purpose is to present for favorable consideration the Muslim ideology and ethics, as being kin to Christian and Jewish faith.

OVERSEAS

LONDON: England.—A VERY IMPRESSIVE service was conducted in St. Mary's Lutheran Church on July 29, when the Rev. Herbert O. Hartig of the Western Canada Synod was installed as the first pastor of St. Mary's English Lutheran congregation. Officiating was Dr. H. Kramm of St. Mary's German Lutheran Church. Assisting were Dr. David L. Ostergren, American representative of the Lutheran World Federation in Great Britain, German Pastor Baermann of Wistow, and Norwegian Pastor Lunby of London.

Almost three centuries ago Lutheranism came officially to Britain. In 1669 the first congregation was organized. This congregation was founded by German, Scandinavian and Baltic Lutherans. Their aim was to serve Lutherans of all nations. German Hanseatic merchants made the beginning possible by supplying funds and arranging for pastors to serve. Led by the Swedish ambassador, the Hanseatic merchants prevailed upon Charles II to grant them a charter in 1673, establishing their right to be cared for by their own church without any secular or ecclesiastic interference. The Archbishop of Canterbury and the Bishop of London and all their successors were "firmly ordered" to respect the rights of Lutherans. In the Savoy Palace in 1694 the second congregation was organized, St. Mary's.

English services were introduced into St. Mary's many years ago but failed to survive. In 1945 the present vicar again introduced English services, foreseeing future needs. However, Lutheran immigration since 1946 totaled nearly 25,000 and his efforts had to be directed toward caring for these people. In order that the English work might survive he appealed to Dr. Ostergren and Dr. Stewart Herman of Geneva who called this need to the attention of the LWF, which in turn agreed to give financial assistance.

The Canadian section of LWF met in Saskatoon, Sask., in January of this year with Dr. Herman present. Chairman J. H. Reble with his colleagues agreed to recommend a



INSTALLATION IN ENGLAND
Pastor Hartig takes office

Canadian bi-lingual pastor for the new work and Pastor Hartig of Meadow Lake, Sask., was called.

St. Mary's English Lutheran Church will serve Lutherans of the London area who desire services in the English language. In this new work it is hoped to end the exodus of second and third generation Lutherans into other churches for reason of language. St. Mary's also opens her doors to all Lutheran visitors on English soil.

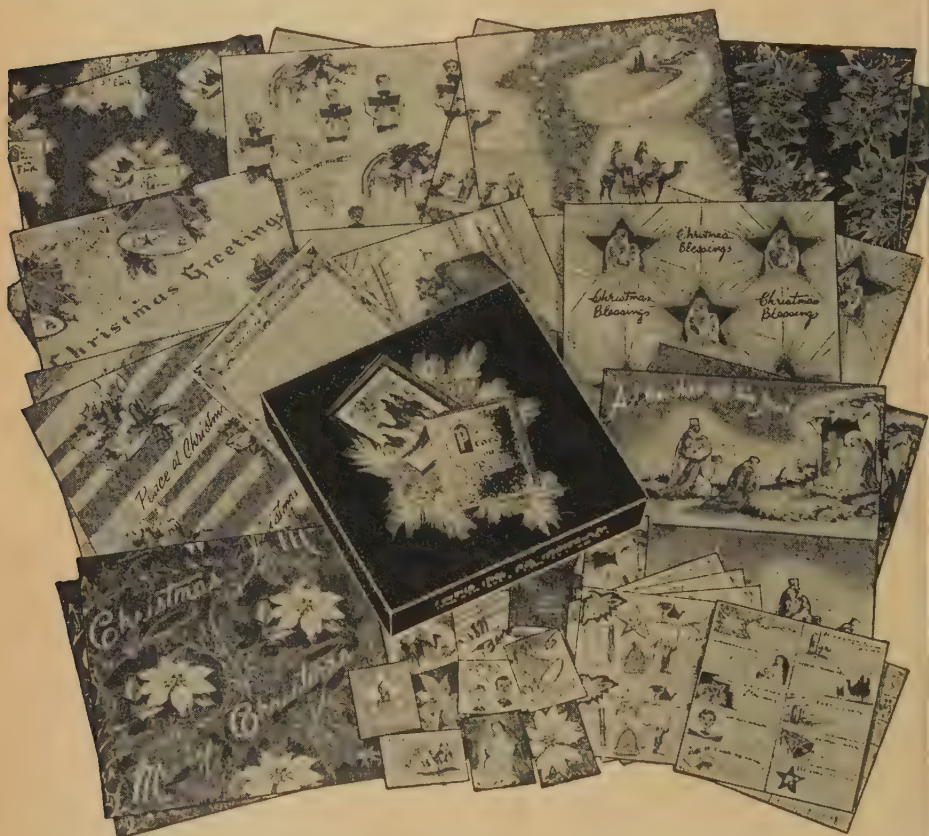
For 257 years German has been the language of the congregation. Now, English services are conducted regularly. Holy Communion is celebrated every Sunday in St. Mary's, and a chanted liturgy is used in keeping with the custom.

For the information of visitors, St. Mary's is located at 10 Sandwich St., St. Pancras, London W.C. 1. Services are held on the first Sunday of each month at 4 P.M., on other Sundays at 11 A.M. The pastor's phone is Willesden 0437.

—HERBERT O. HARTIG



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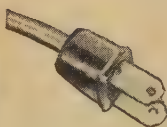
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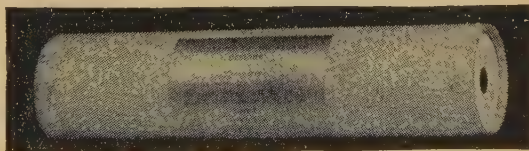
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—NEWS IN THE CHURCHES—

MARYLAND:

Germany's Had a Change of Heart

BALTIMORE—The Lutheran church in Germany has undergone a tremendous change and is now ready to get closer to the people and to face the practical problems of life, Dr. Friedrich Huebner of Hannover, Germany, told delegates to the General German Conference of the ULCA, which met at Zion Church, Baltimore, early in October. Dr. Huebner, whose address was the highlight of the conference, is executive secretary

of the theological department of VELKD, the United Evangelical Lutheran Church of Germany.

"The church has realized anew the truth that the Gospel cannot be confined to a small area of inner religious life, or to one day or one hour a week," said Dr. Huebner. "God's word and commandments embrace the whole of life."

About 80 pastors and delegates from the U.S. and Canada assembled at the 196-year-old Baltimore church for the two-day meeting. Pastors Fritz O. Evers and Leopold W. Bernhard welcomed delegates.

WHILE building this \$280,000 parish house (dedicated Sept. 30), members of Luther Place Memorial Sunday school, Washington, D. C., used facilities of near-by institutions (Roman Catholic high school), Lutheran churches in Northwest Washington and the Lutheran Center. Dedication speakers included Pastors Ralph Tabor, George Harkins, Carl Rasmussen, Charles Trexler, Lawrence Folkemer, Gould Wickey, Donald Bautz, and Maryland Synod President J. Frank Fife



Addresses were given by Maryland Synod President J. Frank Fife, the Rev. John A. Scherzer of the Lutheran World Federation, the Rev. George Harkins representing the United Lutheran Church, and Conference Chairman H. A. Kropp of Brooklyn.

Dr. William F. Herrmann, pastor of Philadelphia's Immanuel Church and long-time secretary of the conference, spoke on "What Protestant Churches of America Offer German-speaking Americans and Immigrants." He pointed out that 287 congregations in the ULCA still use the German language for services and presented practical suggestions and recommendations on how better to reach, hold and serve this German-speaking element in order to make them a more integral part of the church.

Theological trends in the Protestant church in Germany were outlined by Dr. Hagen Staak (St. Peter's Church, Allentown, Pa.), and formerly of the theological school at Hamburg, Germany. He showed the complete change in thinking in evangelical theology in Germany. Church and theology are no longer separated, but work hand in hand. The dead orthodoxy of the past has been replaced by a vital Biblical realism, he said, with a new recognition of the significance of the doctrine of the incarnation.

Liberalism is on the way out, Dr. Staak reported, and there is a growing interest in research into the life and thinking of Luther. A strong liturgical movement recognizes and emphasizes prayer as the main content and expression of worship.

—HANS HOHNSBEIN

NEBRASKA:

Synod's 8 Pre-Theo's a New High

FREMONT—Eight students from Nebraska Synod, a new high, are enrolled among the 37 Central Seminarians this fall. Of the eight men, two are in each class, two are special students. One ministerial student from synod is attending Gettysburg Seminary as a senior there.

ERROR

story of the week

TRINITY CHURCH, Germantown, Pa., has three grand pianos—two Steinways and one Chickering. The latter needed tuning, so arrangements were made for a local tuner to do the necessary work. But . . .

"Your Chickering is worn out," he advised. "There's no point in repairing it; it would cost more than it's worth!"

"You can have it then, if you'll take it off our hands," offered Pastor Ed Horn.

"Good enough! We'll bang it apart at the shop, use the parts for our repair work!"

"Can you move it by Sunday?"

"You bet!"

Sunday morning came, however, and the pastor noted the Chickering was still around.

"CHANGE your mind?" asked the pastor during a Monday phone call. "The Chickering is still down at church!"

"No, it isn't!" The tuner was emphatic. "We are already banging it apart! Maybe you can hear the men at work on it now!"

Pastor Horn's heart stumbled . . . "did you take one of the Steinways by mistake?"

A short pause . . . "nope! I can see the keyboard riser from here; says 'Chickering.'"

"Then you didn't get that Chickering at our church; ours is still here!"

"Isn't your church Trinity Lutheran? At Queen Lane and Germantown Avenue?"

"That's right!"

"Wait a minute!"

Another pause, this one much longer.

Then . . . "Woe is me! I sent my men to Queen Lane and Germantown Avenue but they saw St. Luke's (Episcopal) Church before they saw yours, walked in, saw some men working and said, 'We've come for the piano.' 'Go ahead and TAKE the piano,' said the workmen.

"They did . . ." The voice was mournful now, "and we've just finished banging up an Episcopal Chickering! Woe is me!"

—DICK SUTCLIFFE



THREE sons of St. Paul Church, Morgantown, W. Va. who are currently receiving Gettysburg theological training, are (left to right) Charles Delaney, Jr., junior; the Rev. Beryl Maurer, graduate student, pastor and member of seminary's board of directors; and Donald Anderson, senior (see "The Lutheran," Nov. 7).

SYNOD'S COMMITTEE on ministerial education held a session on the opening day of Central Seminary to interview students entering the seminary from synod. A second session was held to interview pre-theologs of synod for pre-registration in Central.

SPURRED by their 70th anniversary Oct. 7, St. Paul's Church, Wayne, has moved the parsonage to a new location to make room for the proposed new church. There is already \$50,000 in the new building fund.

OVER 130 laymen from 44 synod churches gathered in three areas recently for a series of Stewardship Retreats, arranged this year by Pastor Harvey Clark, newly appointed director of retreats. Sessions were at West Point, Oshkosh, and Lincoln.

One recommendation (to the Lutheran Laymen's Movement): in the preparation of material, pamphlets be the size to go into the number six envelope without folding.

MEMBERS of United Church, Scribner, are recipients of a new organ—a gift from St. Luke's Church, Emerson. A *Thank You* gift of \$25 was given by the Scribner council for the Emerson's 40th anniversary rededication.

At a recent council meeting of Christ Church, Davenport, four laymen announced that they each would pay for a new choir robe. A week later two more announced that they each would pay for one.

CHRISTMAS BOXES of goodies for their

boys and girls in the armed services is a project sponsored by the "Mr. and Mrs. Club" of St. Luke's Church, Omaha. A similar project is sponsored by the Young People's Luther League members of Emmanuel Church, Tekamah.

Knubel-Miller lectures are to be given in Omaha: tentative dates, Jan. 28 and 29.

1952 PLANS of the Parish and Church School Board were presented recently by Dr. Earl Rudisill, adult work secretary for the board, at a special meeting of the synodical parish life and work committee in Omaha. The committee selected April 24 to May 8 for conferences to guide congregations in developing programs for teaching and using the Bible. Meetings will be one evening, sessions lasting two hours. Invited will be pastors, teachers, parents, leaders.

PAUL WIEGMAN

NEW YORK:

Reformation Day Observed

SYRACUSE—A Reformation service was held in the First Presbyterian Church, Ithaca, by the Tompkins County Ministers' Association. Dr. Russell F. Auman (St. Peter's Church, Manhattan) was speaker: "Proud to Be Protestant."

SYNOD PRESIDENT Frederick R. Knubel

preached at the Reformation Service of Southern Tier churches, held in Ascension Slovak Church, Binghamton.

DR. RUSSELL S. GAENZLE, St. John's Church, Albany, brought the message to the united Reformation service in Syracuse held in the First English Church. A massed choir of 75 sang.

THE THIRD ANNUAL Rural Convocation was held in First English Church, Syracuse, Oct. 29. Speakers were: the Rev. Luther F. Schlenker, St. Andrew's Church, Perkaskie, Pa., Layman Warren F. Davis, Wernersville, Pa., and Dr. F. R. Knubel.

ZION CHURCH, DOLGEVILLE, is 100 years old. Anniversary speakers were the Rev. Otto Bergfelder, Waverly, Iowa, and the Rev. Walter R. Kopp, a son of the church.

FINAL SERVICES held at the WGAT Drive-in Theater were conducted recently. These services were conducted by Zion Church, Utica, throughout the summer. Visitors from many sections of the country registered at the service. A platform on which was placed an altar and pulpit was erected by the men of the church. Over 1,000 people had registered during the summer and because of this fine response similar services will be held next year.

IN EARLY SPRING DP Pastor Teofil Bartnicki entered the Redwood Parish, a few miles from the St. Lawrence River in the Alexandria Bay area. Although in the U.S. only a few years, the pastor has aroused new interest and life in all three churches in that parish. At the centennial of the Orleans Four Corners Church a record attendance overflowed into the churchyard. The choir of Zion Church, Utica, sang.

AT THE ANNUAL donation day service held at the Lutheran Home, Clinton, Dr. Earl S. Rudisill spoke. Offering amounted to \$1,000.

AT A RETREAT held at Lake View Lodge, Big Moose, by the Central Conference Brotherhood, the theme "Theology for Laymen" was developed by Dr. R. H. Gerberding, executive secretary, Board of American Missions, and the Rev. Dr. Martin J. Heinecken, Philadelphia Seminary.

CHRISTIAN P. JENSEN

CAMPUS

WAGNER College's football squad, the Seahawks, have dubbed six of their members "the Flying Pastors." Reason: all are pre-ministerial students, four of them runners in the backfield—Bob Oberkehr (The Bronx), George Polk (Roxbury, Mass.), Bob Klumpp (Angola, N. Y.), George Scheitlin (Rahway, N. J.), Bud Kenyon (Sayville, L. I.), and Chic Schneider (Buffalo, N. Y.).

MUHLBERG Alumnus Ernst Flothmeier (who they once said at the Allentown institution was "too happy-go-lucky to be a minister" and who almost failed German because of cuts) returned to the Lehigh Valley community . . . to talk of his experiences as a ULCA missionary to Liberia—in German!

GETTYSBURG College LSAers have adopted as a project the giving of assistance to the African Methodist Episcopal Church in the battlefield community. Plans call for church repairs, arts and crafts classes for the youngsters, special activities and religious services for teen-agers.

MIDLAND College is providing tuition for two German students studying at the Fremont (Nebr.) school under the Fulbright Act. Both students plan to teach.

CARTHAGE College Vice President Ruth Wick will serve as acting president of the Illinois institution until a successor is named for Dr. Morris Wee, who resigned Sept. 20.

HARTWICK College, for the first time in her history, will offer instruction at the graduate level. A course in educational psychology was begun Oct. 17 by a member of the NYU faculty.

ULCA FOOTBALL SCOREBOARD

Friday, November 16
Western State at CARTHAGE
Saturday, November 17
Albright at MUHLBERG
NEWBERRY at Appalachian
SUSQUEHANNA at Ursinus
WAGNER at Kings Point
WITTENBERG at Ohio Wesleyan

NEWS IN THE CHURCHES



FIRST of three new churches in Ohio Synod is this \$60,000 building completed recently, dedicated Oct. 14 at Bay Village (see Ohio news)

OHIO:

Trio Dedicates New Buildings

COLUMBUS—Three new church buildings are being dedicated this fall.

ST. PAUL'S

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3rd and West Philadelphia

Sunday Worship 10:45 A. M.

Rev. Richard A. Miller—Pastor

Dedication services were held by members of Bethesda-on-the-Bay, Bay Village Oct. 14. Participating were Pastor Arthur O. F. Bauer, Missionary Superintendent Albert H. Buhl, and the Rev. W. J. Goemmel. The building cost \$60,000 will seat 150.

DEDICATED this month will be the new \$150,000 St. Paul's Church, Newark, and Holy Trinity, Columbus (\$145,000 cost). HOLY TRINITY has met in a theater since its organization in 1942. WESTWOOD CHURCH, Dayton, which started a \$125,000 building fund Oct. 10, presently holds three church services and two Sunday school periods meets in its church building, three children's chapels, and a rented storeroom.

MIAMISBURG'S FIRST CHURCH is seeking to add to its present \$40,000 building fund to build a \$125,000 education unit.

HILLTOP CHURCH recently burned a mortgage incurred in September 1950, when a parsonage was purchased for Pastor John E. Hydinger.

FIRST CHURCH, Springfield, has completed a \$25,000 renovation program on the first floor main assembly room of the church. The renovation includes historic space because in these rooms the first classes of Wittenberg College were held from 1845-48.

Mrs. William H. Mobley, R.N., has been named president of the Lutheran Nurses Guild of Dayton and Miami Valley at a recent organizational meeting. There are 150 Lutheran nurses and student nurses in the territory.

THE REV. RUSSELL BUSSABARGER, since 1946 pastor of First Church, Lorain, became institutional pastor of the Inner Mission League at Dayton, Nov. 1. He succeeds the Rev. Charles O. Thompson.

PASTOR ARVID E. KUITENEN recently laid the cornerstone for Greenford Church's new \$35,000 Sunday school addition.

MEMBERS OF STONE CHURCH, Jeromesville parish, are enjoying a new \$1,500 combination piano and electronic organ, dedicated Oct. 14.

E. RUDOLPH WALBORN

The Lutheran

PENNSYLVANIA:

East Pennsylvania Conference Studies Own Faith and Life

LANCASTER—"Such a conference (on the faith and life of the East Pennsylvania Conference of Central Pennsylvania Synod) proves that no longer is Christianity a pious frill on a religious garment."

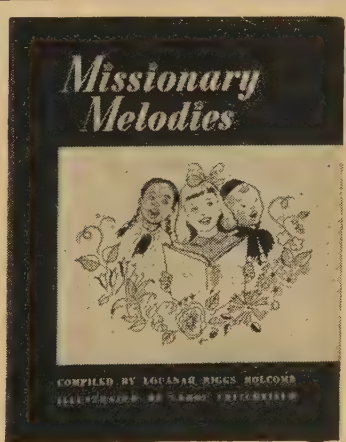
So said one forum leader at the close of a two-and-a-half hour discussion of this conference's "faith and life." The session highlighted the fall meeting conducted in St. John's Church, was arranged by conference president and secretary, Pastors Charles F. Trunk and Henry Luffberry, as an outcome of the ULCA 1950 Faith and Life report presented in Des Moines.

Core of the discussion was a five-man panel—Pastors Ivan Hagedorn (Bethel, Philadelphia), Edward T. Horn (Trinity, Germantown), Reginald Deitz (Gettysburg Seminary), Oscar Carlson (Ascension, Baltimore), and Ira Fritz (Board of Inner Missions, Ministerium of Pennsylvania)—who spoke briefly on "How we can strengthen the faith and life of our local congregations—through the means of Grace, in the appreciation of the liturgy, in its educational program, in personal witnessing for Christ, and in its influence on the moral, and spiritual welfare of the community." The Rev. George Harkins, assistant to the president of the ULCA, was moderator.

Quotes from the various addresses:

PASTOR HAGEDORN:—"people are 'lost,' may we never let that word pass away from our vocabulary" . . . "let us make certain that the True Word, passing through us (pastors) is the layman's major source of guidance and inspiration!"

PASTOR HORN:—"we pastors must appreciate the liturgy or we cannot expect our laity to understand it!" . . . "that means no cut lessons, especially on days when the Holy Communion is administered—no omissions" . . . "we ought to know the Common Service Book (one of the best sources of information on the liturgy) as we know the backs of our hands" . . . "we should begin with the children, using the Common Service Book and formal services of worship at the opening of our Sunday schools, devotions being conducted by the pastor" . . . "in our catechetical instruction, too often we emphasize



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NEWS IN THE CHURCHES

the doctrinal matters to the exclusion of an emphasis on worship."

Pastor Deitz:—"there must be greater insistence on Christian education, clearer realization that Christian education is the substance of evangelism, and an increasing recognition that Sunday school is a school, not a movement" . . . "we come to Sunday school NOT to worship, but to LEARN."

PASTOR CARLSON:—"Evangelism is the contagious quality of our Christian faith" . . . "we pastors must constantly remind ourselves that our congregation is not only a field to be worked, but a force to be led" . . . "(also) remember that the pastor is one of the most important resources of spiritual power for our laymen" . . . "the badge of the pastor is not a briefcase, but a bag of seed corn!" . . . "most ULCA preaching lacks 'soul appeal'" . . . "it takes an Andrew to talk Peter into 'coming and seeing'" ; "we must talk our religion more!" . . .

PASTOR FRITZ:—"congregations must be fully aware of their potential Christian influence on the community" . . . "we need to 'walk through the land'" . . . "don't forget to tap the greatest source of manpower, the laity!" . . . "we must return to the normal duties of the church, must again cultivate family piety, and see to it that our missionary emphasis is revitalized!"

Following the formal addresses, a 90-minute discussion period was led by Moderator Harkins. There was active participation.

Major business transacted by the conference included election of the Rev. Hugh



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Allentown, Pennsylvania

William C. Schaeffer, Pastor

Beverly McClain, Parish Worker

Maestro Giuseppe Moschetti, the Music

Sunday Service at 10 A.M.; Community Program, 7:30 P.M.

Organ Recital Broadcast 9:30 to 10 A.M.

"A house of prayer for all people"

Yost (Temple, Philadelphia) and the Rev. Frederick Fritsch (Trinity, Manoa) as president and secretary to succeed Pastors Trunk and Luffberry. Layman E. H. Miller (St. Matthew's, Reading) was re-elected treasurer.

Plans for a similar conference on faith and life are being made for laymen. "This conference, highly successful as it was, is only the first step in our program of revitalizing pastors and laymen," commented one leader.

R. T. S.

PENNSYLVANIA

Life Service Plaque Honors 11

PITTSBURGH—Members of Messiah Church, Wesleyville, recently honored eight sons and daughters of the congregation in a Life Service Sunday service conducted on Brotherhood Sunday. A Life Service plaque was dedicated.

In the past two decades, two pastors (Luther Fackler, Pittsburgh, and Andrew Schilling, Lancaster, O.), a consecrated deaconess (Elizabeth Fackler, Kings Mountain, N. C.), two parish workers (Beth Moreland, Baltimore, Md., and Sara Fackler, Chicago, Ill.), and three institutional workers (Mr. and Mrs. George Bengston and Fred Reithmiller, Bethesda Orphans' Home, Meadville, Pa.) have entered Life Service.

Three other sons of the congregation—Ralph Erickson, Jack Bellingham and George White—are students in college and seminary, preparing for the ministry.

At the recognition service, five members of the Brotherhood and two of the students preparing for the ministry, were made Life Members of the ULCA's Brotherhood.

FIRST LADY OF THE SYNOD, Mrs. G. Lawrence Himmelman, was honored at the recent synodical convention of the Women's Missionary Society by being elected new president of the synodical WMS. Thus "The Presidents" (Dr. Himmelman is president

of synod) will often "cross paths" in their call to service.

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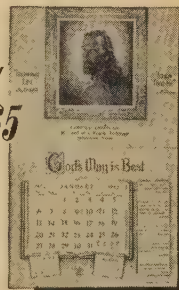
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NEWS IN THE CHURCHES

is taking hold in Redeemer Church, Homewood. During a recent service Pastor Wayne R. Woods and his family demonstrated use of the Family Altar. In the *Church Bulletin* each Sunday there now appears a section called THE FAMILY ALTAR with daily Bible readings.

For a few moments one recent morning Erie had the makings of a first class "whodunit." On the previous afternoon one of the newspaper photographers snapped the picture of Steeplejack Robert Conway removing the gold cross from atop the steeple of St. John's Church. Called for an explanation in the morning, Pastor Clair O. Duford told a reporter he didn't know the cross was gone. A quick dash out of the parish house confirmed its absence. Half an hour later a vastly relieved pastor informed the paper the cross had been taken down for re-burnishing and that by next morning all would be intact again.

NOONDAY SERVICES on Wednesday and Thursday are being held in First Church, downtown Pittsburgh, by Pastor Robert Stackel. These services are bringing together about 150 businessmen and women to hear

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such addresses as "*Mink Coats or Honor America Must Decide*," "*Stamping Sin to Powder*," "*Give the Church Back to the Laity*," and "*Suffering is a Pulpit*."

The Stewardship Committee under leadership of Pastor William Pfeifer completed the first round of its fall programs when Presidents Franklin C. Fry and G. Lawrence Himmelman visited six of the conferences. The afternoon sessions featured a two and a half hour round table discussion with Dr. Fry. The evening mass meetings attracted large attendances. By actual count 95 per cent of the active pastors of the synod were present.

A TEACHING CLINIC is being held this month throughout synod. Mrs. Mabel Fennner, Parish and Church School Secretary, is instructor.

The Reformation Festival was celebrated throughout synod with the following as speakers: Pastor Fred C. Wiegman, Akron, Ohio, at Erie; Layman Everett Mitchell, Chicago, at New Kensington; Pastor Robert Stackel, Pittsburgh, at Kittanning; Dr. E. E. Flack, Hama Divinity School, at Carnegie Music Hall, Pittsburgh; and Pastor G. Arthur Fry, Pittsburgh, at Brookville, Pa.

CHEY COMMITTEE of the synod has made plans for the continuation of the appeal into 1952. Pastor Elmer Ortner has been appointed associate director. Fifty per cent of the quota has been received in cash.

LUTHER S. FACKLER

PENNSYLVANIA

"Nothing Matters . . . but God"

YORK—"Don't fear changes being made today in the status of the world. The individual must decide the role he will or will not play in these changes with fresh Christian decisions and not by following examples of the past or dictates of contemporary, sophisticated, fashionable persons."

So declared LUTHERAN Editor G. Elson Ruff as he addressed Dallastown Lutherans in their annual Rally Day services. "We

The Lutheran

cannot follow precedent because the atomic age is something entirely new to the world. And as for the fashionable person, well nothing matters very long but God."

OPPOSITION to the Vatican ambassador was voiced by delegates to the West Pennsylvania Conference in a resolution forwarded to the White House and Senate Office Building.

NEW OFFICERS of West Penn Conference: President Ralph Sloop (New Cumberland), Vice President D. S. Kammerer (Littletown), Secretary Lester Kerschner (Abbotstown), and Treasurer Robert Wise (Mt. Holly Springs).

DELEGATES nominated for the Seattle convention of the ULCA next fall include Pastors Emmanuel Hoover (Quickel's), Guy Miller (West York), Mervin Smith (New Freedom), Laymen Luther March (York), and Charles Koontz (Dallastown).

Alternates include Pastor Chester Simon-ton (York), Ralph Robinson (Spring

Grove), Laymen Harry Wilt (York), Herman Klinedenst (York), and S. E. Hunt (Glen Rock).

CORRECTION: In the Oct. 10 issue of "The Lutheran," Gettysburg Seminary was reported to have received \$50,000 from the estate of Mrs. Ida Witman Browning. This figure should have been \$5,000.

RED LION has 250 enrolled in weekday religious education, York nearly 1,000. York Protestant churches underwrite this project with a \$4,000 budget.

LUTHERAN MEN of York will provide a station wagon for Sister Charlotte Weissgerber to aid in her welfare work.

The West Penn Conference voted to continue CHEY into 1952 in an effort to reach 100 per cent. The slogan is "It's up to you in '52."

A NEW CEMETERY entrance was dedicated at Abbotstown . . . ROUNDTOWN laid cornerstone in a \$28,000 remodeling program . . . THE REV. JACOB M. SPANGLER, Wrightsville,

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NEWS IN THE CHURCHES

recently celebrated 25 years in the ministry.

PROMINENT LAYMAN Edward P. Miller, Gettysburg, died Oct. 27. He gas 89 . . . MT. ZION is 100 years old . . . A \$50,000 ANNEX was completed at Trindle Springs . . . DR. EARL S. RUDISILL and the REV. CHARLES COLLINS, sons of Grace congregation, took part in the first annual homecoming . . . THE REV. KENNETH D. JAMES has resigned from St. John's, Littlestown, to accept a call to Glen Rock . . . ST. PAUL's, Hanover, has contributed eight tons of used clothing.

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ASSIGNMENT OF CHAPLAINS

ARMY

BELT, JOHN H. From Walter Reed Medical Center, Washington, D. C. To ASU 2164, Sta. Comp., Fort Eustis, Va.
BOWERS, AUBURN F. From Fort George G. Meade, Md. To Hq. Co., 2nd Armd. Cav., APO 178, New York, N. Y.
BUCKLIN, J. WALTER. From 23rd Regt., APO 248, San Francisco, Calif. To 6219 Reception Center, Fort Lewis, Wash.
MARTIN, WILLIAM F. From Fort Ord, Calif. To Chapel No. 1, Camp Stoneman, Calif.
PETERS, JOHN V. From Hq. 187th Abn. Rct., APO 51, San Francisco. To Hqs. 11th Airborne Div., Campbell Air Force Base, Fort Campbell, Ky.
REES, GOMER S. From Hq. Yokohama Command, APO 503, San Francisco. To Post Chaplain, Fort Belvoir, Va.
SALTZGIVER, LUTHER B. From Hq. 45th Inf. Div., Chaplain Sec., APO 86, San Francisco. To Hq. 179th Inf. Regt., Chaplain Section, APO 86, c/o PM, San Francisco, Calif.
VAVRIN, FRANK O. From Fort Leonard Wood, Mo. To 11th Airborne Div., Fort Campbell, Ky.

AIR FORCE

SCHAEFFER, HENRY P. From Kessler Air Force Base, Miss. To Pepperrill Air Force Base, APO 862, c/o PM, New York, N. Y.

NAVY

BOYER, ARTHUR C. From NAS, Barbers Point, Navy No. 14, c/o FPO, San Francisco, Calif. To Marine Hdqtrs., Henderson Hall, Arlington, Va.
SCHNECK, ROBERT J. From U.S. Naval Hospital, Philadelphia, Pa. To First Medical Battalion, First Marine Div., FMF, c/o FPO, San Francisco, Calif.

DECEASED

Sister Lena Beideck

Sister Lena Beideck, former matron of Tabor Home, Doylestown, Pa., died Oct. 4. She was 80.

Born Feb. 24, 1871, in Germany, Sister Lena entered the Philadelphia Motherhouse in 1891 and was consecrated in May 1897. She served in various hospital posts, pri-

marily in the Lankenau (Philadelphia) Hospital from 1891 through 1914. During the next 28 years she was matron at Tabor Home, retiring in 1942.

The funeral service was conducted in the Philadelphia Motherhouse Oct. 6 by Dr. G. H. Bechtold and Dr. Bernard Repass. Interment was in Buffalo, N. Y.

Rev. John L. Deaton

The Rev. John Leroy Deaton, retired Virginia Synod pastor, died in Lincolnton, N. C., Sept 22. He was 89.

Born Sept. 4, 1862, he was graduated from North Carolina College and from Philadel-

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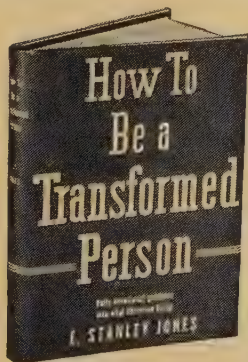
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phia Seminary with his twin brother, Dr. W. A. Deaton. Ordained by the Ministerium of Pennsylvania, he became missionary pastor for the General Council, was sent to Seattle, Wash., where he was instrumental in establishing a mission. Following similar work in Tacoma and Portland, he returned east to serve as pastor in Landis, and Boone, N. C. For a number of years he was field secretary of Lenoir Rhyne College. His last pastorate was in Edinburg, Va., from where he resigned in 1906 due to ill health. Although he retired to his farm in Lincolnton, N. C., he remained active in the work of the church.

Surviving is his daughter, Miss Mary G. Deaton, of Lincolnton.

The funeral service was conducted in Emmanuel Church, Lincolnton, Sept. 24 by the Rev. H. A. McCullough, Jr., assisted by Pastors Hugo L. Dressler, John L. Deaton and J. L. Morgan.

Mrs. Samuel G. Dornblaser

Mrs. Carrie Billow Dornblaser, widow of the late Dr. Samuel G. Dornblaser, died in Springfield, Ohio, Oct. 19.

With her husband, she served pastorates in Hagerstown, Md.; Bucyrus, Ohio; Pittsburgh and Freeport, Pa. Several years ago, she was awarded a gold medal by the Pennsylvania State Sunday School Association for having taught a Sunday school class for 50 years.

At one time, she served as president of the Wittenberg Synod's Women's Missionary Society, and also served on the executive board of the General Synod's WMS.

Surviving are two children, Mrs. Howard S. Bechtolt, Chicago, Ill., and Dr. George B. Dornblaser, Hazleton, Pa., five grandchildren and three great-grandchildren.

The funeral service was conducted in Fourth Church, Springfield, Ohio, by Dr. Carl H. Shanor.

Sister Lina Kappel

Sister Lina Kappel, former matron of the Home for the Aged in Germantown, Pa.,

died in St. Charles, Mo., Oct. 10. She was seventy-seven.

Born March 1, 1874, in Germany, Sister Lina entered the Philadelphia Motherhouse in 1897 and was consecrated in May 1904. From 1897 to 1934 (with the exception of two years spent in Easton [Pa.] Hospital), she served in various nursing capacities in Philadelphia's Lankenau Hospital. For over 14 years she was nursing supervisor of that institution's operating room. From 1934 through 1936 she was matron at the Germantown Home for the Aged, following which she was forced to retire because of ill health.

The funeral service was conducted in the Philadelphia Motherhouse chapel Oct. 13 by the Rev. Ira Fritz. Interment was in Philadelphia.

Rev. H. Morris Schofer

The Rev. H. Morris Schofer, retired Ministerium of Pennsylvania pastor and a member of the advisory board of Good Shepherd Home, Allentown, Pa., died in Allentown Oct. 7. He was 82.

Born in Berks County, Pa., he was educated in Kutztown Seminary, Kutztown State Teachers College, Muhlenberg College and Philadelphia Seminary. He was ordained in 1900, served pastorates in Columbia and Northumberland counties and retired in 1944 as pastor of the Aristes parish in Schuylkill County.

Surviving are a sister and two brothers.

The funeral service was conducted Oct. 11 in St. Mark's Church, Pennsburg, Pa., by Ministerium President Emil Fischer, assisted by the Rev. Henry Kistler.

ULC CALENDAR

NOV.

16. Brotherhood Convention. South Carolina Synod. Wittenberg Church, Leesville
17. Brotherhood Convention. Central Pennsylvania Synod. St. Paul's Church, York

DEC.

- 5-7. Combined meeting, ULCA Boards. Buck Hill Falls, Pa.

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IN CONCLUSION

AN EPISCOPAL CLERGYMAN in Milwaukee suggested last month that Protestants should "vote for Protestants at the polls."

He said he never expected to be saying such a thing. "But I say it now, and repeat it: We must interest ourselves in politics and we must vote for Protestants. If we refuse, our school systems will be ruined and we will lose our freedom of worship even as the Protestants have lost it in Spain, Italy, and Latin America."

He was obviously excited and spoke a bit carelessly. I can't remember that Protestants ever had any freedoms to lose in Spain or Italy. In some Latin American countries they have as much freedom as anybody else.

I'm against Protestants voting for Protestants. (I'll make an exception in Wisconsin in case Mr. McCarthy runs again for the Senate next year.) It was decided long ago in the United States that we were going to keep our church life untangled from our political life.

All we ask is that we be permitted to continue that clear separation, so we can vote on election day for the men we consider best for the offices, regardless of church membership.

BUT THE ROMAN CATHOLIC CHURCH suffers from a delusion. It considers itself the one true church, and thinks the pope is Christ's substitute-on-earth ("the vicar of Christ"). Therefore, says the Vatican, all nations should submit to the pope as their supreme spiritual ruler. They should of course send their ambassadors to the pope's court, and receive the pope's nuncios as the most highly respected messengers at their own places of government.

From this fantastic pretension would come, naturally, many benefits for the

Roman Catholic Church. For example, public funds for the parochial schools. That is the church's right in every country, the pope said a few months ago. The final right the pope claims is that the Roman Catholic Church be acknowledged as the state church in every country, and all other churches reduced to second-class status.

There is a special reason why the pope may be eager for American recognition of his claims now. There is no telling when the papacy may be compelled to flee from Italy. It almost happened in 1948. Where could the Vatican be better transferred than to the United States, where most of its income is now collected, and where world power now centers? But that transfer could not be accomplished unless the Vatican already had diplomatic recognition, and could be received as a government-in-exile.

WE ARE NOT DOOMED to see our American freedom endangered by power-craving prelates. But we must act quickly and with determination. Write to your senator today (if you live in the U.S.) and ask him how he stands on this Vatican embassy question. Tell him what you think. If you are doubtful about his attitude, go to see him, call him up.

Liberties have been whittled away by dictators—including some of the popes in centuries past—because people were careless or unaware of their danger. This is the time for us to know the risks we run, and this is the time to act.

Let's be kind and even temperate in this business. Don't argue with your Roman Catholic neighbors. They have nothing to say about the policies of their church. Act with quiet determination, but don't fail to act. —ELSON RUFF



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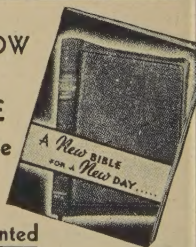
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